RITUALS

OF THE

SWEDENBORGIAN RITE

OF

MASONRY

Anonymous

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Publisher's Introduction

"The Swedenborgian Rite was revived in the United States and Canada by Brother Samuel Beswick. It consists of three elaborate and beautiful ceremonies for which the Craft is required. A Supreme Grand Lodge and Temple for G[reat] B[ritain] & I[reland] was chartered by Brother Colonel W.J.B. McLeod Moore, 33°, &c., of the Canadian body, on 1st October, 1875, with Bro. John Yarker as G.M. A Charter has recently been issued by this country for a body in Paris, and previously to Roumania and Egypt."

John Yarker, —*The Arcane Schools* (1909)

The above remarks are surprisingly meager for one who received Grand Mastership of the Rite almost thirty-five years earlier, yet this brief paragraph is about all Yarker had to say about Swedenborgian Masonry. Arthur Edward Waite, however, has much more to say about this system, and it is not always kind. The following is extracted from his *Secret Tradition in Freemasonry* (1937).

"There remains, however, an obscure RITE of so-called Swedenborgian Masonry. It does not teach that the work of his disciples is before us, embodying teachings of the Swedish Seer in the form of GRADES. It signifies rather that there is a modern RITE OF SWEDENBORG, and that this —whatever its content—claims by the fact of its title to be his own work, his individual contribution to the Masonic subject. The ascription, as it happens, is fraudulent, as those who know first hand the Doctrines of the New Church and its New Jerusalem would be the first to recognize and affirm. The RITE was promulgated somewhat actively across the Atlantic *circa* 1870, and at a later time—or otherwise in Yarker and Westcott days—it had custodians here. It is difficult to say when or where the System originated, and the fact that it reached England from British possessions in Canada does not create any real presumption regarding its source therein, which antecedently, and in all other respects, seems not less than unlikely. In its phraseology the system offers certain marks of continental parentage; but it is not French, as it is much to clumsy and cumbrous. It may of course be purely modern, or the invention mainly of Kenneth Mackenzie, who masonically would then have had obscure German or Swedish preoccupations to account for the peculiar style. Alternatively, he may have adapted existing materials which came from abroad into his hands. Whether or not it proves on examination to be a pretentious failure, it is in a sense important because it is chronologically last in a triad if intention to read a specific meaning into the CRAFT GRADES. The other interpretations are lucid and this is cryptic; of the others one in noteworthy on philosophical grounds, and one, although slight, is good within the limits of morals: this, after the labour of elucidating, does not repay the pains. It is in three parts or Grades: 1=4, 2=5, 3=6. That is to say, it is GRADES 4 to 6 of a system depending from the Craft and is

presenting the three CRAFT DEGREES in another sense. The Recipient is therefore already a Master Mason, and he repeats his triple experience at great length, amidst new artifices of Symbolism. As regards its canon of interpretation, I may say at once that the RITE places an astronomical construction on the whole Mystery, and having regard to the situation of a CRAFT LODGE, the place of the Officers therein, every Mason will understand that the task before the inventor was one almost of fatal facility. It is one also which, except in the hands of an expert, is liable to develop the confusions of Solar Mythology apart from all the graces and sanctities of the higher teaching which heaven and earth deliver to the Soul of Man in all the pageant of the universe. As an illustration of the kind of illumination which characterizes the RITE, it is sufficient to say that a Brother in the GRADES of Swedenborg is termed throughout a PHREMASON, recalling the best methods of Godfrey Higgins and the late Dr. Kenealy. Here is a Solar Mythology as is made in camera and was delivered, once upon a time, at the cost of a single guinea, RITUALS and DIPLOMA included, by the English custodian, Dr. Wynn Westcott."

Following his remarks Waite provided a brief description of the workings, which is here unnecessary as the complete Rite will be found within these covers. It might only be added that much of the ritual, particularly respecting the 6° *Perfect Phremason,* has a distinctly American flavor which will not go unnoticed by Brethren familiar with Webb-form Craft rituals.

4° ENLIGHTENED PHREMASON

As a fundamental landmark, the Ancients fixed West, South, and East by the position of the sun.

West—was the place of least light, or shortest day.

South—the place of medium light, or equal day and night.

East—the place of greatest light, or longest day.

The symbolic journey of Phremasonry is from the place of least light, or shortest day, to the place of greatest light, or longest day.

To represent the West, two limbs of the Compasses under two limbs of the Square; *i. e.*, two limbs of the Ecliptic under two limbs of the Equator—the place of least light, or shortest day.

Koh-ain ( ) means "eye watching".

Section 1. Lodge Opening.

W.M.—(In East.) Brethren! To order! Put on the ancient dress of a Phremason. Officers, repair to your stations, be ready for duty at the sound of your ancient call. (Done.)

W.M.—Brethren of the East! attend to the call *** (All rise.)

W.M.—Assemble and be ready for duty. (Repeated by Sen. and Jun. Wardens, each give * and brethren sit. Bible open at Gen. 1.)

W.M.—Bro. Jun. Deacon! The first care of Phremasons at a solemn assembly is to see the Southern entrance duly tyled; you will perform that duty. (The Jun. D. give *** on door, which is answered by Tyler; the Jun. D. gives *, also answered by Tyler.)

Jun.D.—Bro. Tyler, your station?

Tyler—Outside the Southern entrance.

Jun.D.—Your duty there?

Tyler—To tyle that entrance, and guard it against the approach of Kohain and eavesdroppers, admit Phremasons only, and see that none pass or repass without the W.M.'s permission.

Jun.D.—(Closes and secures door.) W.M. the Southern entrance is duly tyled.

W.M.—By whom?

Jun.D.—Bro. A.B., a perfect Phremason of this Temple.

W.M.—His station? Jun.D.—Outside the Southern entrance.

W.M.—His duty there?

Jun.D.—To tyle the entrance, and guard it against the approach of Kohain and eavesdroppers, admit Phremasons only and see that none pass or repass without your permission.

W.M.—Bro. Sen. D., the first care of Phremasons at a solemn assembly is to see that the Northern entrance is duly tyled, you will perform that duty.

Sen.D.—(Gives ***, answered by Steward, then *, also answered and asks:)

Sen.D.—Bro. Steward your station?

Steward—Outside the Northern entrance.

Sen.D.—Your duty there?

Steward—To guard that entrance, and prevent the approach of Kohain and eavesdroppers, to have charge of the Hall of Preparation and person of the Candidate while preparing him in ancient form of initiation. (The door is closed, secured and Sen. D. repeats to W.M.)

W.M.—Bro. Jun. D., your station in this Temple?

J.D.—Inside the Southern entrance, at the right in front of the S.W. in the W.

W.M.—Your duty there?

Jun.D.—To see that the Southern entrance is duly tyled, attend to alarms of the Tyler, see that none pass or repass without your permission and superintend the admission and exit of Brethren.

W.M.—Bro. Sen. D., your station in this Temple?

Sen.D.—Inside the Northern entrance, at the right of the W.M., in the East.

W.M.—Your duty there?

Sen.D.—To see the Northern entrance duly tyled, attend the alarms of the Steward, see that none pass or repass without your permission and superintend the admission and exit of Candidates.

(*Note:* The Candidates' rooms should be in the North East corner—the North and South entrances should represent the two ends of the Ecliptic.)

W.M.—Bro. Sen. D., inspect the assembly, and exclude all persons not suitably clothed in the ancient dress of a Phremason. (Done.)

Sen.D.—All present are suitably clothed in the Ancient dress of a Phremason.

W.M.—Bro. J.W., are all known in the South?

J.W.—All are known in the South.

W.M.—Bro. S.W., are all known in the West?

S.W.—All are known in the West.

W.M.—All are known in the East. * Bro. Sen. W., apply the Masonic test, and challenge and report to the East.

S.W.—Bros. Sen. and Jun. D's. *, (they appear with rods in the West) by order of the W.M. you will repair to the East, and thence receive the pass of a Perfect Phremason from East to West and report accordingly. (The Jun. D. takes the pass from all in the South, the Sen. D. from all in the North, also takes it from the Jun. D. and gives it to the W.M.)

(*Note:* The pass is not taken or received from the three Perfect Masters acting as W.M., Sen. and Jun. Wardens.)

S.W.—W.M., the Masonic test has been applied, and the pass of a Perfect Phremason has come up correct.

W.M.—Bro. Wardens, repeat the pass at the Altar. (The W.M., Sen. and Jun. Wardens assemble at the Altar, N.S.W., the W.M.'s right hand grasping the J.W.'s right wrist; J.W.'s right hand grasping the S.W.'s right wrist; S.W.'s right hand grasping W.M.'s right wrist. W.M. whispers Pass ( ) to J.W. who whispers it to S.W., who whispers it to W.M. They then return to their stations.)

(*Note:* There are really only 3 officers in the 6° constituting the lodge, which is always opened in this degree.)

W.M.—**. (Wardens only rise.) Bro. S.W., it is my will and pleasure that ----------Lodge, No.----- be now opened in this place for work and preparation, communi-

cate this order to the J.W. in the South, and he to the Stars of the Temple, that they may have due and timely notice to govern themselves accordingly.

S.W.—***. (And communicates order to J.W., who gives ***—all rise—and says:) Stars of the Temple! it is the will and pleasure of the W.M., duly communicated to me from the West, that _____Lodge, No.____ be opened in this place, for work and preparation, I give you this due and timely notice to govern yourselves accordingly.

W.M.—The _____Lodge, No.____ is now duly constituted, and ready for labor. Let the order go forth in ancient form ***. (Repeated by Wardens.) The Lodge is now open for work and preparation—Bro. J.D., inform the Tyler that the Lodge is now open in the 6° of a Perfect Phremason and instruct him to tyle accordingly. (Done.)

(Note: The great lights—Bible, Square and Compasses—are upon the Altar during work.)

Section 2. Work and Preparation.

This section is devoted exclusively to business. No ritual work is done in the lodge which is for secular work and business outside the ritual. The ritual is done in the Temple which is devoted exclusively to the work of elevation.

W.M.—Bro. S.D., what candidates are present at the outer door? (S.D. ascertains.)

S.D.—W.M., A.B. is present and desires admission as expressed in his petition.

W.M.—His request shall be granted, if found worthy, and he willingly complies with our regulations. Bro. Secretary, you will proceed to the Hall of Preparation and there require the candidate's signature as a Phremason for a pledge of his good faith before elevation. Bro. S.D., you will accompany the Secretary, and witness that the Candidate willingly complies with our Regulations, receive him into the Hall of Preparation, and there, duly pledge and enroll him as a Phremason, after which instruct the Steward to

divest him of all instruments of construction and destruction and clothe him in ancient form for Elevation.

(*Note:* Form of Declaration. I, the undersigned, unbiased by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motives, prompted by a favorable opinion of your ancient and honorable institution, and a desire for knowledge, freely and voluntarily offer myself a Candidate for Elevation into the mysteries of the Swedenborgian Rite of Phremasonry, and respectfully pray that I may be admitted to, and become a member of, your Lodge and Temple, promising a cheerful conformity to the ancient usages and established customs of the Order. Signed by Candidate, who adds his address. Three witnesses signatures are appended. The Candidate having made the above declaration, the Secy. and J.D. return to the Lodge and report accordingly.)

W.M.—'Tis well. (*) I now declare ----------Lodge, No. ---- duly closed. Bro. S. and J. Wardens! (They rise.) You will attend to the order and close this Lodge (***, repeated by Wardens, all rise).

W.M.—I now call you from the work of preparation to the work of instruction, let all feeling give place to affection and brotherly love; it is the only cement which we as Phremasons can use in our work; let the genius of love and truth preside over our present convention, that each and all may act with becoming reverence, thereby upholding the high moral character of our venerable institution. Sons of light! you will now proceed to the Temple in due form. (Procession formed as follows: Members, two and two, led of two Stewards, Sec. and Treas., and members following, move round chanting. Both may be dispensed with by the W.M.—officers all seated.)

Section 3. Officers Stations and Duties.

W.M.—Bro. J.W., the pillar of your station, its name and symbolic meaning?

J.W.—The pillar of Beauty. It is a symbol of the power which adorns and beautifies, also of the third creative power in the sacred triad of all nations.

W.M.—Your station in the Temple?

J.W.—In the South. As the Sun is seen in the South at mid-day, so stands the J.W. in the South at High Meridian of the Masonic day.

W.M.—The position of your station in the great circle of the Heavens?

J.W.—In the sign of the Eagle, as seen from the South; it is a symbol that the event we now commemorate was under the far-seeing eye of Providence, and the shadow of its wings on account of its reference to this memorable event; the Cherubim of all nations, representing Providence, had an Eagle's head, and was covered with Eagle's wings.

W.M.—Your duty in this station?

J.W.—To give style, finish and beauty to the work, to call the Stars from yearly labour to partake of the ripened fruits of Autumn, superintend their mid-day operations during refreshment, that order may prevail during the Masonic day and year, and temperance rule supreme in the Meridian of pleasure.

W.M.—Your Jewel? J.W.—The Plumb.

W.M.—Your duty in the South with this Jewel?

J.W.—To plumb the highest attainment and conduct of the Stars, by the standard of this Jewel, which is a symbol of uprightness; it is a common standard for the whole world, because there is but one Temple, Ritual, Altar and God.

W.M.—Bro. S.W. the pillar of your station, its name and symbolic meaning?

S.W.—The pillar of Wisdom. It is a symbol of the power which plans and designs, and is the second creative power in the triad of all nations.

W.M.—Your station in the Temple?

S.W.—In the West. As the Sun is seen in the West at close of day, so stands the S.W. in the West at the close of the Masonic day.

W.M.—The position of your station in the great circle of the Heavens?

S.W.—In the sign of the Man as seen from the East; it is a symbol that the event we now commemorate was accomplished by the wisdom of the Almighty in accordance with His plans and designs; on account of its reference to this memorable event the Cherubim of all nations, representing Providence, had a man's head on its side Westward.

W.M.—Your duty in this station?

S.W.—To give plan, design and wisdom to the work, dismiss the Stars from yearly labour, to partake of winters rest, superintend their closing operations for the day, that order may prevail, and the Masonic day and year, close with harmony and peace.

W.M.—Your Jewel? S.W.—The Level.

W.M.—Your duty in the West with this Jewel?

S.W.—To reduce the existence of all men to a common level, and limit their claims by the standard of this Jewel—it is a common standard for the whole world—because there is but one Temple, Ritual, Altar and God.

W.M.—The pillar of the W.M.'s station is called the pillar of Strength; it is a symbol of the power which begets and fashions and the first Creative power in the sacred triad of all nations. This Station is in the East. As the Sun is seen in the East at opening of day, so stands the W.M. in the East at opening of the Masonic day. The position of his station in the great circle of the Heavens is the sign of the Lion, as seen from the West. It is a symbol that the event we now commemorate was accomplished by the strength of the Almighty in accordance with His plans and designs: on account of its reference to this memorable event, the Cherubim of all nations, representing Providence had a Lion's head on its side Eastward. His duty in this station is to give endurance, stability and strength to the work, call the Stars from rest to yearly labour, superintend their morning's operations, that order may prevail, and the Masonic work of the day and year be crowned with glory and success. His Jewel is the Square,

or a combination of the Plumb and Level, his duty in the East with this Jewel is to square the Masonic horizon, with the Meridian, and adjust the conduct of the Stars by the standard of this Jewel, which is a symbol of perfection, by combining the plumb of uprightness with the level of equality, to reveal holy secrets and mysteries to the elevated, and to make known to the Sons of Light, the plans and designs of the G.A., that their labours be closed with happiness and plenty. The officers of the Temple are the presiding officers of the day and, in your Masonic labours, you will bring them before these officers, in the order of their rank, beginning with the J.W. in the South, in accordance with the ancient custom of beginning with midday and advancing from thence to the West and East, so as to make evening and morning constitute the day, taking care never to violate that order in your labours. Sons of Light! our first sacred duty is to offer up adoration to the only Supreme God; this we will now do in ancient form. Let our standard measurements of a perfect man be expressed by the signs of the Cardinal Virtues, which signs you will give in response to the virtues as they are enumerated. Attend to the signs!

(All give the Salutation Sign [ ] which is the grand hailing sign of distress, here used as an act of adoration.)

W.M.—The Temple of God is Love. (Repeated by Wardens; hands are lowered by three drops.)

W.M.—God is in His Holy Temple, let all the Earth keep silence before Him.

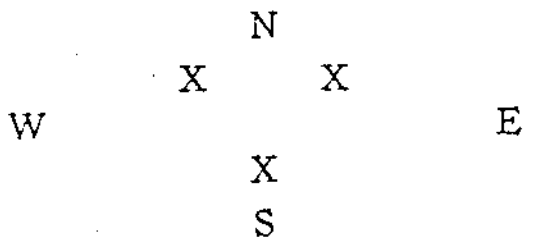
(W.M.—***. S.W.—***. J.W.—***. W.M.—*. All seated.)

Section 4. Opening of the Temple.

W.M.—***. (All rise.) Bro. S.W., it is my will and pleasure that this ---------- Temple, No. ----- be now opened for work and instruction, and to confer the 4° of Enlightened Phremason on A.B. Communicate this order to

the J.W. in the South, and he to the brethren, that they may have due and timely notice to govern themselves. (Done.) Bro. J.W. see to the lesser lights. (J.W. instructs Stewards to light them.)

W.M.—Bro. S.W. see to the great lights. (The S.D. takes them open, from the W.M., to the Altar and reports to the S.W. in the West.)



S.D.—The great lights are on the Altar but require your adjustment. (The S.W. steps to the Altar and arranges them for 4° Enlightened Phremason and reports to W.M.)

S.W.—The Great lights are ready for the fourth degree of Enlightment.

W.M.—Give me the sign of an Enlightened Phremason. (Done; then the Gd. Hailing Sign.)

W.M.—*. (All seated.) The Temple is now opened for work and instruction in the 4°, let the order go forth in due form. (W.M., S.W., J.W., * three times all round.)

W.M.—Bro. S.D. inform the Tyler that the Temple is now opened in the 4° and direct him to tyle accordingly. (Done.) Bro. S.D. inform the Steward that the Temple is now opened in the 4°, and direct him to act accordingly. (Done.)

Section 5. Candidate's Alarm.

(The Steward instructs Candidate to give three loud raps slowly.)

S.D.—W.M. an alarm outside the Northern door.

W.M.—Challenge and report.

S.D.—Who comes here? Steward—A.B., a Phremason.

S.D.—What is the cause of his alarm?

Stewd.—He is in Masonic darkness and feeling his way in search of Masonic light.

S.D.—Bro A.B. is this search an act of your own free choice?

Cand.—It is.

S.D.—Bro. Stewd. Do you vouch for his worthiness and qualification?

Steward—I do.

S.D.—Has he complied with our regulations; been duly pledged, enrolled and prepared in ancient form?

Steward—He has.

S.D.—By what sign shall we know him to be pledged and enrolled?

Stewd.—By the pass.

S.D.—Has he the pass?

Stewd.—He has not the pass, but I will give it for him. (Done.)

S.D.—The pass is right. I will make known his request to the Master of the Temple and return with his decision. (Closes door and without moving reports.) W.M. the alarm is give by A.B. a Phremason. (Questions and enswers as before.)

W.M.—Advance. (S.D. steps to Altar and gives sign of an Enlightened Phremason [ ].)

W.M.—Give the pass. (Given.) He has the necessary qualifications; it is my will and pleasure that he be admitted, received, and elevated with the usual ceremonies. Bro. Stewards! attend to your duty. (Two Stewards with rods place themselves at each side of the Northern door.)

Section 6. Candidate Admitted.

(The Temple is in darkness, lights low. S.D. *, which is answered, and opens door.)

S.D.—Bro. A.B. your request has been made known to the Master of this Temple, and it accords with his will and pleasure; he has ordered us to admit. receive and elevate you with the usual ceremonies. Are you ready to proceed? Cand.—I am.

W.M.—Bro. Stewd., attend to your charge; Stewards keep guard. Bro. A.B., advance and fear no danger. (Cand. is led to N. side of Altar by two Stewards.)

W.M.—*. Who amongst the Sons of Men can be compared with the Almighty or whose handiwork can be compared with His? He hath meted out the waters in the hollow of His hand and weighed the earth as in a balance, the Heavens declare His Glory, and the Firmament showeth His handiwork, the high Hills which He hath fashioned to His liking proclaim His power; the birds of the air shout forth His praise, the beasts of the field tremble at the voice of His thunder, and His wonderful works show forth His unsurpassing Wisdom to the children of men. The S.A.O.T.U. is the only true model of a Master Builder and His work, the Great Temple of Nature, is the only perfect model work worthy of our imitation.

A Symbolic Temple, such as this is, which represents the Great Temple of the Master Builder, is constructed upon the plan of this Great Work; every person and thing is similarly stationed, and every act similarly done, as in the Great Master Builder's Temple, for there everything is stationed in the best place, and done in the best manner, and everything, so stationed and done, is the most perfect symbol of the purpose He has in view. Your admission into the Temple is by way of the North; this cardinal position is one of darkness, because it represents that pathway of Light in the Heavens which is always beneath the position of the beholder, and hid from his view, being wholly below his horizon, and the ground floor of his Temple. Geographically, this pathway of Light is never seen. The Light of Heaven, Sun, Moon and Stars, rise in the Eastern quarter, pass the Meridian in the Southern quarter, set in the Western quarter, and are hid from view. In their passage of the Northern quarter. Masonically speaking, there is no North and nothing to represent it, because nothing appears there but mystery and darkness, and we

express this fact by excluding everything from the North, calling it midnight, a place of greatest darkness, when the lights of Heaven—Sun, Moon and Stars—sink into oblivion.

Your present condition is represented by the North where you now stand, you are in darkness, with neither the greater nor lesser lights rising and setting to your mental vision. From that position you will be conducted by a faithful guide along the pathway of Light to the East, where light is in its fullness; your symbolic journey along that pathway will represent you as being in search of light, and being led by a guide, indicates your position as a Phremason—now in total darkness and feeling your way in search of light. Have confidence in your guide and fear no evil. Bro. S. D. his place of reception is in the West. (Cand. led from N. to W. facing S.W.)

S.W.—(Placing points of closed compasses on Cand.'s left breast) Bro. A.B., the impressions made upon your body are symbols of impressions made upon your mind. I receive you into this Temple with the points of unopened compasses pressing against your Western or left breast. (S.W. returns to his seat and Cand. faces E., S.W. reporting) W.M., the Cand. has been received in the West in ancient form and now awaits your pleasure.

W.M.—Bro. A.B. you are now in the W., it is the most appropriate position for your reception into the 4° as your present position is that of the season of darkness, midwinter, longest night, beside that of sunset and close of day—so you are received into the West with the points of the unopened compasses pressing on your Western or left breast. The moral of this impression is to teach you how to receive and make first impression upon all men; let your light so shine, that its first and last rays may be adopted to their capacity, condition and wants; and so impress them with a desire to go in search of more light, that as they go onwards from station to station, they will glori-

fy our Supreme Master, who rules in the Temple above. In this, and all other Symbolic Temples, we put our highest trust in God, like a son of light, who has received the moral effect of this first impression, you will kneel at God's Altar and give evidence of your highest trust in Him by uniting with us in asking His aid and counsel. (Cand. led to the Altar and kneels on left knee. W.M. ***; all rise with both hands at Gd. Hailing sign, Stewd. holds Cand.'s hands at G.H.S. also.)

W.M.—Almighty God, Creator of the visible and invisible universe. We adore Thee! We praise Thee! and we seek the aid and counsel of Thy Spirit and the Light of Thy countenance! (*.) (All drop hands, the Cand.'s on the Bible.) Let us pray!

W.M.—There is one Who hath erected the great Temple of Nature, and lit up the Heavenly lamps therein; Whose sacred river of life issues from underneath His Altar and Throne, and flows there along the star-covered path; Who hath planted His Eden for you, and sitteth in judgment over its harvest fields; Who looketh down upon His Altar and answereth those who worship Him on bended knees with humility; He is the Most High and Holy One; your Sovereign. We are Thy Temple, O Grand Master! and on the Mountain of Thy Truth let our Enlightened, Sublime and Perfect edifice display its glory; look down with a flood of light and let Thine All Seeing Eye behold us, leading this son of light into Thy Temple, and presenting him at the Altar of Enlightment for Thy acceptance. May his mind, as steps, mount Thy Holy hill, and his vision thence be as wide as Thy Truth, and as serene as the Heavens! May he obey Thy laws as faithfully as the Sun which sails along the floods of the blue firmament and may the unseen Jewels of his soul, like yonder Jewels of the sky, tell of Thy Mighty Handiwork, of Thy unknown deeds, and of Thy unmeasured benevolence. May he be as sacred to us and before Thy Face, as the Altar before

which he bows the knee, and his worship here, be as sweet as Holy Incense offered thereon; and may his brotherhood among us be as harmonious as that which prevails amongst the Heavenly Hosts, who have but one Grand Temple in which to worship; one harmonious law, work and ritual, and one Supreme Head, the Most High and Holy One—the Gd. Master of us all. Amen. S.M.I.B.

Section 7. Candidate's Search for Light.

Rite of the Wanderer, or Symbolic Pilgrimage

Rule—Daily apparent circumvolution from East by South to West. Monthly real circumvolution from West by South to East.

W.M.—*. (Cand. only rises.) Bro. A.B., you have passed through the Rite of Induction, and been received in ancient form in the West, in a condition and place which imply the greatest darkness. Like those heavenly orbs in the Great Temple of Nature, which begin each daily journey from the South by a Western course to the East in search of light, so will you now have to pass through the Rite of the Wanderer, and begin a symbolic pilgrimage, pursuing a similar course for a similar purpose, to search for *Light*. In this pilgrimage you will be accompanied by a leading Star of this Temple, who will be your guide, and where you meet with those who have a right to challenge your further progress, he will answer for you, and give such S.W. and Ts, as will prove your right, whilst under his care, to advance and pass their stations. (Cand. is led from W. by N. and E. to S.; the 133 Psalm is repeated, V. 1, from E. to S.; V. 2, from S. to W.; V. 3, from W. to E.; each officer gives *, as they pass E.S. and W. Halt at J.W., give *, which is repeated by J.W.)

J.W.—Who comes here? S.D.—Bro. A.B. a Phremason.

(Questions and answers are given as exchanged with W.M. on admission.)

J.W.—The pass is right, proceed on your pilgrimage. (Go to S.W. and repeat as at J.W.)

S.W.—The pass is right, proceed on your pilgrimage. (Go to E. by N. S.D. *.)

W.M.—Who comes here? S.D.—Bro. A.B., a Phremason.

W.M.—What is the cause of his alarm?

S.D.—He is in Masonic darkness, and is feeling his way in search of Masonic Light.

W.M—Bro. A.B., is this search an act of your own and freely chosen?

Cand.—It is.

W.M.—In the Great Light we read: "In the beginning God created the Heavens and the Earth, and the Earth was without form and void." This is your present condition, only so far have you proceeded in your Masonic pilgrimage; as yet, all is chaos and darkness; mark well the incidents which follow. Bro. S.D., in this condition you will conduct our Bro. to the W., there give him in charge of the S.W., who will instruct him how to approach the E., where light has its longest day, and darkness its shortest night, by advancing in ancient form, the first three steps in the W. as indicated by the Square and Compasses upon the Altar. (The Cand. is placed in the N.W., three paces from the S.W., to whom the S.D. communicates the W.M.'s order.)

S.W.—Bro. A.B., step forward with right foot, place heel of the left over the right; step forward with left foot, place heel of the right foot to the heel of the left; forming the angle of a Square. (The third step should bring the Cand. in front of S.W.)

S.W.—*. W.M., this Phremason, whom I have in charge, has been instructed how to approach the E., etc. He is now presented in ancient form for your disposal.

W.M.—When the Earth was without form and void, on the first day of the Great Master Builder's labours. His Spirit moved on the face of the deep, that He might dedicate it to the grand purpose of effecting universal good, and bring it from darkness to light; your symbolic character requires

you to dedicate yourself to the same grand purpose; at this Altar you will take upon yourself a solemn obligation, consisting of two covenants, a pledge to God, and a pledge to your Brethren of this Order and Temple. The pledge to God requires you to keep sacred His Holy Name and Altar, and the pledge to the Brethren requires you to keep good faith with them, and hold in secret the Ws., Ss., and Ts., of this and all other degrees to which you may be elevated. You will now kneel at the Altar in due form, which is, on the left knee, your right foot forming the angle of a square, your left hand supporting the hollow of your thigh, with the right upon it, and in that form take upon yourself the obligation of an Enlightened Phremason.

Section 8. Rite of Obligation and Illumination.

W.M.—Bro. A.B. you will repeat the following obligation: "I, A.B., in the presence of the Most Holy One, do most solemnly declare; that I will keep sacred God's ineffable Name and Altar, and that I will hear and do, to the best of ability and extent of my knowledge, as His moral commandments." That, Bro. A.B., is your pledge to God, which you must never violate under any circumstances whatever. You will now permit your guide to place you in the ancient form of making a solemn covenant with your brethren of the Order and Temple. (Cand.'s hands are both placed underneath the Bible, palms up, supporting the Bible and Jewels. W.M. continues:) The second covenant is the concluding part of your O.B., which you will repeat after me as before: "I, A.B., in the presence of the Most High One, and these witnesses, do most solemnly declare that I will never record, or make known, by any process whatever, the secret S.,G.,T. or Ws., ceremonies or rituals, nor anything relating thereto, of this, or any other degree of this Primitive and Original Rite of Phremasonry; that I will never record or make known, or cause to be recorded or made known, the things just

named, to any order of men, whatever be its name or authority, or to any human being whatsoever, without regard to sex, country or condition, excepting a lawful Bro. of this order and degree who may require instruction, or by such lawful elevations, and method of instruction as are customarily established and authorized by the Sup. Gd. Council, which governs this order in this country; and, in order to promote unity of organization and establish and perpetuate uniformity of Ritual for this Order. I will not acknowledge or support any person or persons, any council or councils, or any authority, by whatever name it may be called, or by whomsoever it may be exercised, or by any law, edict or constitution, by-law or amendment, excepting such as may be customary and established and governed by the Sup. Gd. Council which governs this Order, subject to such penalty as a legal jury of Brethren appointed by the Supreme Gd. Council may determine." (Lights lowered, as low as possible.) W.M. continues:

You have taken upon yourself a solemn obligation, which will dedicate you in future to the Gd. purposes of our Order: to bring in fellowmen from darkness to light. Allow me to recall your attention to the object of your presence at the Altar, where you now kneel; as you are in search of such light, as is revealed to you in this 4°, that light will now be given you by the Masonic Rite of Illumination: "And God said, Let there be light, and there was light." (H.W. removed, and lights flashed up. W.M. continues:) On being brought forth as a son of light you behold, for the first time, the ancient essentials of a Temple—Compasses, Square and Altar; also the three great pillars of a Temple—Strength, Wisdom and Beauty. The pillar of Strength is in the East; the pillar of Wisdom in the West and the pillar of Beauty in the South. On entering a Temple, you must look at the arrangement of Jewels on the Altar, by which you will know in what degree the Temple is open, and sign to give the W.M. Both

limbs of the compasses are now under both limbs of the square; they are always so placed in this degree. This Eastern pathway is set apart for the Master's use, you will now observe one approaching you along that pathway with the Step ( ) Due Guard ( ) and S. ( ) of an Enlightened Phremason. I have now the pleasure of extending to you the hand of fellowship, and on behalf of this Temple, congratulate you on becoming a Bro. of this Order and Degree. (Hand to hand.) Rise Bro. A.B. After the Great Master Builder had brought forth light, He placed a pathway along which the source of light could travel from E. to W., whose parallel sides divide light from darkness. The two grand divisions of day and night were set apart: North and South, as a double witness for those in light and those in darkness. But, in place of this ancient pathway, our Brethren have more conveniently substituted the body of the Temple; the two divisions of its members, being set apart, N. and S., as witnesses for or against you according to your future conduct. The pathway of light, from E. to W., in which you now stand and pledge yourself to keep that covenant, passes them to remind you that the All Seeing Eye, which never slumbereth nor sleepeth, beholds this covenant and will watch over you to the end of the earth. Bro. S.D., place a C.T. once round his body, to signify that the Rite of ASAR, or the binding O.B. now holds him to us by the sacred tie of a Brother. *. (All seated, continues:)

W.M.—In order that we may know you are an Enlightened Phremason, you will approach the Altar with the step of a Brother of this degree, and as you are uninstructed in the Step, your conductor will answer for you. (S.D. and Cand. give the 4 steps slowly.)

W.M.—Who comes here?

S.W.—Who comes here?

J.W.—Who comes here?

W.M.—Bro. A.B. you must never approach the Altar, without

giving the S. and due guard of a Bro. Your presence at the Altar is not in due form, and your further advance is challenged by the three calls in East, West and South.

W.M.—Bro. S.D.! Has he a sign?

S.D.—He has it not, but I will give it for him.

W.M.—Give the sign. (The S.D. and Candidate give the Sign Manual.)

W.M.—What is it? S.D.—A manual sign.

W.M.—Has it an allusion?

S.D.—It has, it alludes to the manner in which my hands were placed when I took upon myself the O.B. of an Enlightened Phremason.

W.M.—Have you any other Sign?

S.D.—I have. (Gives cardinal sign or due guard, also Cand.)

W.M.—What is that? S.D.—A due guard, or cardinal sign.

W.M.—Has it an allusion?

S.D.—It has; it alludes to the cardinal virtue of Temperance.

W.M.—(Going to Altar.) Have you any other sign?

S.D.—I have not, but I have a token. (S.D. gives the grip to the Steward. W.M. gives to Candidate [ ].)

W.M.—What is that? S.D.—The Waterman's grip.

W.M.—Has it a name? S.D.—It has.

W.M.—Give the name? S.D.—I did not so receive it.

W.M.—Spell the name? S.D.—Nor can I so impart it.

W.M.—Letter or syllable it with me? S.D.—Agreed.

W.M.—Well, you begin. S.D.—No, you begin.

W.M.—You must begin. S.D.—( )

W.M.—Its Meaning? S.D.—----------

W.M.—Thus we learn that the model work of the Great Master Builder was founded in Strength and eternal durability. (Returns to the E.) The Creator is the only true Model of a Master Builder, and His Work, the only perfect model worthy of our imitation. Our Ritual embodies it by representing the labours during the six great days of creation. This labour, on the first great day, was the creation of

light, and His last labour, the crowning work of Man's creation.

W.M.—***. S.W.—***. J.W.—***. W.M.—*. (S.D. and Cand. take their seats; the latter in the Northeast and the S.D. directly in front of S.W.)

Section 9. Enter the Sacred Land.

W.M.—The work of rebuilding God's Holy Temple, in six days or periods, formed the Primitive and Original Ritual, upon which all others, however ancient they may be, have been based as a Model Ritual of Perfection. It recalls the labours of the Great Master Builder; this model work formed a sacred festival, which was celebrated in the Primitive ages, by our brethren assembling at the close of harvest, on the day of Autumnal Crossing, which began the ancient new year. The first day of the feast was a day of seeming confusion and disorder, the people assembled, gathered branches of trees wherewith to build a tent; to dwell therein the next six days, with festivities and joy or rejoicings; the eighth day was a Sabbath, and known as a solemn assembly. It was the custom for every man to erect his own tent and dwell therein during the feast, so as to form his own labours after the model of the Great Master's Work; the sound of hammer or iron tool was not heard in it, nor used in its construction, because it was erected after the Great Master Builder's Model in nature. The Temple of our ancient brethren in Eygpt, Palestine, Assyria, and other ancient nations, were made after the same model. The Tabernacle, or Holy Tent in the Wilderness, was designed for a pattern of the same plan; Solomon followed this ancient usage when he built his magnificent Temple; during its erection, no one was permitted to enter with tools of construction or instruments of destruction. It was erected without the sound of hammer being heard, or iron tool used in it, and this ancient usage is represented, in our Ritual, by depriving the Candidate

of all mineral and metallic substances before he enters the Temple. This was the most celebrated feast of the year and our ancient brethren called it the feast of Tents or Tabernacles and they invariably selected it as the most appropriate for the ceremony of opening Temples or dedicating Altars, or Shrines, to the Deity. King Solomon selected it as the most appropriate for the opening ceremony and dedication of his magnificent Temple. He held the feast, according to ancient custom, for seven days; from the day of Autumnal Crossing, and in conformity with the ancient Ritual, it was called, a solemn assembly. At the close of six days labour, when the model Temple was complete, the Master Builder rested—your present situation will remind you of that rest. You will now rise and complete the seventh labour, which is designed to remind you of the primitive introduction of man into that model land prepared by the Great Architect.

S.D.—(As he goes to the Cand. in N.E.) Our entrance into the Sacred Land is identical with the position where you were first received. We now approach the West; you will prepare to give the pass of an Enlightened Phremason. (They turn and approach the West. S.D. gives *. Answered by S.W.)

S.W.—Who comes here? S.D.—An Enlightened Phremason.

S.W.—Advance; (done) give the pass? (Whispered.) Its Meaning? S.D.— ----------

S.W.—Its symbolic meaning?

S.D.—The Creator's Temple has its foundation in strength and will endure forever.

S.W.—What is your purpose?

S.D.—To enter the Sacred Land.

S.W.—Such being your purpose, you have my permission to pass; look well to your Western course. (S.D. and Cand. go to J.W. where same questions and answers given.)

J.W.—Such being your purpose, you have my permission to pass; look well to your Southern course. (They pass to

S.W. of the W.M.'s station and face North, same questions and answers with W.M., who continues:)

W.M.—Such being your purpose, you have my permission to pass; look well to your Eastern course. You are now where the Supreme Master has placed a sacred dwelling place or enclosure; its length from W. to E. is three times its width from N. to S.; a river of life goes forth from the W. towards the S., and along its three sides, N.S. and E.; from thence it parts into four heads which spread over the Northeastern territory, now before you, all over the country lying in the middle of the river's path; and on either side of the Southwestern course is the tree of life, called KIKI or KIIM (KI-YIM), whose leaves are for the healing of nations; you have permission to enter the sacred territory and measure the fords of the four streams running into the sacred river; you will do well to notice the depth and difficulty of crossing as the fords increase. (The S.D. take his rod each time and measures toward the N.W. from his station to the N. side of the Altar.

W.M.—Measure the first ford!

S.D.—(Measures and, with Cand., gives pedal sign and reports:) "Up to the ankles."

W.M.—Measure the second ford!

S.D.—(Measures and, with Cand., gives 3rd. sign.) "Up to the knees."

W.M.—Measure the third ford!

S.D.—(Measures and, with Cand., gives 2nd sign.) "Up to the loins."

W.M.—Measure the fourth ford!

S.D.—(Measures and, with Cand., gives 1st sign.) "Up to the neck."

S.D.—It is a stream that cannot be passed with safety and much too deep for fording.

W.M.—These four streams spring up in the N.E. corner of the Sacred Land, descend Southwards across it, and fall

into the main river, whose length is equal to the East, South and West sides of the territory, and at these fords the streams are successively higher by the human standard of measurement: ankles, knees, loins, neck. Bro. S.D., conduct your charge to the source of the greater river and place him in the highest source of any river in the world. (Cand. placed in N.E. corner.) You are now in the N.E. corner of that sacred territory, where our progenitors were first placed and, for a similar reason, because it represents the highest source of human action. It was the highest source known to them, from which water can flow to fertilize the earth, and the highest solid foundation in the world known to them on which to build a Temple to the Living God. From this corner, the high northern boundary is formed by the snowy mountains which unite the two seas. This ancient Masonic territory was the seat of that high civilization which marked the first age of our race; it gave birth to those sublime ideas which pervade the religions of the earth, and was the classic source of all that gorgeous symbolic imagery and ritualism to be found in sacred prophecy and history, and in the mythical histories of the ancient world. In this symbolic Temple you represent the chief corner stone upon which two sides of the building rest, whose upright position is determined by this first corner stone; as you are placed so are all the stones to be placed, in the sides and ground floor of the future Temple. You are hereby taught the necessity of giving the moral truths of your Temple, the highest and most lasting foundation, making sure they are laid upright and well cemented together. This is your first duty, and your next lesson in Phremasonry will teach you how to build a perfect Temple upon that sure foundation. (The S.D. has a lamp and a bottle of water corked but perforated, to allow the water to trickle out.)

S.D.—I consecrate with Fire and Water. (Dropping on the head.)

S.D.—I consecrate with Fire and Water. (Dropping on the hands.)

S.D.—I consecrate with Fire and Water. (Dropping on the feet.)

W.M.—*. (All seated.) Our ancient brethren called this ceremony of consecration the YaRah (to lay the foundation). Dew falling from Heaven, and the first spring rain, were expressed by the same word, as the first stone laid in the foundation, hence the work of teaching foundation truths had the same name as laying foundation stones.

In our symbolic Temple, we follow this perfect model of the Master Builder, and lay the first stone of our moral foundation and ground floor, with the fall of the first spring rain. Solomon, following the ancient usages, also laid the foundation of his Temple at the close of the spring month of March. S.D., return with your charge to the point of entrance, thence to the Hall of Preparation, there divest him of his novitiate's dress and return for instruction. (S.D. and Candidate return to the West, salute, and retire by the Northern door.)

Section 10. Lecture on the Symbols.

(The S.D. ascertains when the Cand. is reclothed and ready for admission. W.M., S. and J.W. each *.; Cand. gives *** at the N. door.)

S.D.—W.M., there is an alarm at the Northern door.

W.M.—Challenge and report.

S.D.—(***; answer *; gives **.) W.M., it is the return of the Steward and Bro. A.B.

W.M.—Admit them. (They enter and salute at Altar.) Take a seat in the E. (Done.)

W.M.—The limits of the monitorial lecture will only permit a brief explanation of the incidents and symbols of this degree. As an Enlightened Phremason, you are expected to study them at your leisure, and to ask the assistance of those whose age and position give them favorable opportunities of becoming acquainted with the symbolic nature and lessons of this degree; they will be as willing to ex-

plain as you are to listen. To our ancient brethren, the science of symbols was the science of sciences; it pervaded them all, and was the chief. It was especially cultivated by the Egyptians, being the origin of their hieroglyphics, and as all their worship was representative or symbolical, they performed it on the highest hills and mountains, or in the lowest valleys, according to the lofty or lowly state of the worshipers, and also in gardens and groves. For this reason, they consecrated fountains and made graven images of horses, oxen, calves, lamps, birds, fishes, and reptiles, which they placed in the vicinity, or entrancce, of their Temples, and also in their houses, arranged in order, according to the moral things, principles, powers, sentiments and truths, they desired to illustrate by their instrumentality, and to which the symbols corresponded, which moral things they represented as perfectly as any combination of letters or words could have done.

This science of symbolism was not only known in many kingdoms of the ancient world in Asia, but was also spread over the Earth as an ancient form of civilization in Egypt, Syria, Chaldea, Arabia, Tyre, Sidon and Nineveh. Thence, in more modern times, it was transmitted to Greece, where it was transformed into fable and mythical narrative. In succeeding ages it was neglected and forgotten, and men adored as holy and worshipped as deities the images set up by their forefathers, because they found them in their Temples.

But the ancients worshipped in gardens and groves, according to the different kind of trees growing in them, and on hills and mountains, according to their grouping and heights, because gardens and groves indicated wisdom and intelligence, and every particular tree was a symbol of something that related thereto and a variety thereof. Hence, the *olive* was a symbol of the soothing goodness of love; the *vine*, the intricate branching out of truth from love; the *cedar*, the high towering truth growing

Heavenward—lofty and rational; a *mountain*, the highest development of our ruling love, looking to God above all things; a *hill*, a lower love, looking to neighbourly good. This ancient religion of the East, and its symbolic nature, is seen in the acts of the wise men from the E. who visited Christ at his Nativity. They brought gifts of gold, frankincense and myrrh, and a star went before them. The leading star was a symbol of heavenly guiding knowledge; gold, the purest good relating to God, which wise men offer as a gift to God; frankincense, the lower good to our neighbour, because odoriferous and agreeable; myrrh, the lowest good to ourselves because though precious and valuable, it has an inherent bitterness. These three gifts to God, neighbour and ourselves, are the three elements of all genuine worship and form the constituents of a true Masonic manhood. In agreement with this ancient science of symbolical representation, our Ritual consists of a series of six labours of the Great Master Builder, His introduction of our race into its future dwelling place. There are no sacred symbols whose date is as old as this, which fact assures us they are the only symbols of the first Ritual used by man. The remotest records of the ancient world are monumental, are found on the solid rocks, pillars, temples and palaces; they represent the introduction of our progenitors into a magnificent open country, intersected by the streams of a river of life, having in the middle of its pathway, and on either side, a mystic tree of life. Our modern monitorial books have this group of symbols in the form of an open country, intersected by a sacred river, with a waterford, and on its banks a mystic tree, with a sheaf of corn hanging from one of its branches; in the distance is a waterfall. You were taken by your guide into this sacred region; its length from E. to W. is three times its breadth from N. to S.; you were shown a river, which, beginning in the W., takes a right angled course along its three sides, W.,S.,E. From thence it

parts into four heads which spread over the N.E. corner of this sacred region. In the middle of this river's path is the land of "HAD-ra-Month", where grows a mystic tree of the same name, which gives knowledge, sin and death, and on the other side (either) of the river grows another mystic tree, called KIKI or KIIM (KI-YIM) whose leaves are for the healing of all nations. This sacred region is an appropriate emblem of a cultivated and an elegant mind and of a pure unspotted life of virtue; its model tree at the entrance, is the curative tree of life, whose leaves are for the healing of the nations; its model river is the river of life. The whole group indicates a cultivated moral condition of humanity, which once pervaded the sacred region of our ancient brethren; a river of immortal truth, with its streams diverging, to refresh every part thereof, is eminently suggestive of its adaptation to the purpose of maintaining its fertility and beauty. Infinite truth is a river, over which none may pass; as such it has no name, for it is Ineffable, and none can either comprehend or express it; but it is divided and limited by entering the human mind, and there presenting itself to very distinct faculty. It is then distinguished, and its vanities admit of nominal description. It is only when the nameless river enters this sacred land, that it parts into four heads, to denote the four grand streams into which infinite truth is divided when it flows into the soul. It first enters into the highest and inmost region, then naturally seeks a lower level, until it finds the lowest and outermost; from whence, like the four rivers in the sacred land, it is poured into the mighty sea of life without. These symbolic rivers are always connected with the dwelling place of the Most High. They were initiated in the four artificial rivers around the Mosaic Tabernacle in the Wilderness, and in the four artificial rivers around Solomon's Temple. In the fourth degree you will be taught how the W.Ts. of Operative Masons are used, so as to

teach and prepare the mind for that Spiritual Temple—the Supreme Gd. Lodge Above. In the next two degrees you will be taught the pure principles of Speculative Phremasonry. Their application to the erection of temples, upon a model plan or pattern, as shown to our primitive brethren and subsequently to Moses and Solomon; and lastly, their application to individual life, and formation of a wise, good and virtuous character.

That you may know how to produce perfect work in strict accordance with your degree as an Enlightened Phremason, six jewels are given you; the first three are immovable standards, which cannot be altered or adjusted to suit the task or convenience of the builder, and are called the square, level and plumb. By these working standards you will prepare and adjust every stone and timber in your future building. The level is an emblem of equality, morality, and the evening of life. The plumb, of uprightness and midday of life; and the square, of immortality, renewal and morning of life. By these moral standards we are admonished to prepare and adjust every motive and thought, every sentiment and principle of action, with its due form and place in our moral temple within. The second three jewels are movable standards, and are prepared and adjusted by means of the immovable jewels just explained; they are called the rough and perfect ashlars, and the trestleboard, and may be thus explained. The rough ashlar is a chief foundation stone in its rough and natural state, and upon which no tool has yet been worked; it is a pattern of the work made ready by the Enlightened Phremason, to be adjusted in the foundation of his temple by the immovable jewels: plumb, level and square. The perfect ashlar is a finished stone, prepared for its place in the building, resting on the rough ashlar as its foundation. It is a chief corner stone and a pattern of the work made ready by the Sublime Phremason to be adjusted in the chief corner stone of the building by the three immovable

jewels; it belongs to the building, as seen above the foundations. The trestleboard contains plans and designs of the temple, drawn thereon by the Master Builder; they are the most perfect ideal types, to be wrought out in material froms. The first three jewels are standards for working and the last three are patterns of the work required in the Building. The moral lessons taught by these jewels, especially those of the rough and perfect ashlars, are well worthy of your attention and study. For instance, the chief corner stone is that which lies at the foundation and is the lowest stone in the corner of the building, for on it rests the whole angle corner of the structure, so that the chief corner stone is also the stone of first importance in the symbolic temple; the stone which squares the building, plumbs it sides and levels its floors; the stone which supports and binds all together, giving unity and strength to the whole edifice. This stone is an emblem of that chief moral truth which in primitive ages was an acknowledgment of the one and only Supreme God, which truth must not be fashioned to our liking. No human tool must be applied to it, it must be fashioned by the Supreme Architect and Builder, and by Him only, for no other square, level and plumbrule, but His, can give it proportion of form or lay it surely in the foundation of our moral nature. The rough ashlar, is therefore, an emblem of those rough foundation truths in our moral nature, upon which all others are based; germs roughly conceived and planted in the mind during childhood, upon which the future man will rest, whatever his condition or lot may be. The perfect ashlar is an emblem of those polished and prepared truths in our moral nature, which education and culture give during youth, manhood and old age. These, and these only, form the future building, as it is seen by the world, above the surface; the former lie deep in the foundation and are hid beneath the surface. They are whole stones, that is to say, they are wholly finished, pre-

pared and ready for setting; let no iron tool come upon them after setting. The stones which the rough and perfect ashlars represent are called ANAK; the hardest stones reject all others, for they are false. Truth may be broken, but cannot be readily carved, like error, nor will it yield to the pressure of persuasion; stones that can be carved like wood, with easy pressure, are emblems of falsehood.

The Common Gavel is an instrument of power, by which we break large stones into smaller ones and reduce them to a rough outline of the form required by the workman. We use it for the more holy purpose of breaking up our strong passions, knocking off our vices and prominences; making us upright, equal and true by the plumb, level and square—so that our character shall be symmetrical and perfect.

The Trowel is an important instrument of levelling, by which to spread cement uniformly over wood and stone, so as to unite all parts of the building into one common mass; we use it for the more holy purpose of teaching that all levelling truths—giving rights and claims to all—should be so used, as to spread the cement of brotherly love and affection over our external surfaces and manners, and over the foundations and institutions of society, that it may unite men into one common brotherhood and make us children of one common Father; cemented together by one common love, and having no interest but what is common to all; each bearing up his fellow, adding to his strength and stability, and maintaining him in his full rights with uprightnes and impartiality, so that every stone in the floor meets on the level of equality, and every stone in the corner parts on the square of justice.

But before you can adjust all parts of an edifice, and carry out the Master's designs, as laid down on the trestle-board, it is necessary you should have some standard rule, or gauge, by which to make a perfect measurement of length, breadth, depth and height. You are, therefore,

presented with a 24 inch gauge, but our ancient brethren used a uniform standard of more significance, from which the modern gauge has been taken—it was the standard measurement of man. The inch, span, foot, yard, hand-breadth and cubit were all determined by the length and breadth of the several parts of the human body; height and depth are measured by the four main joints of a perfectly developed man: ankles, knees, loins and neck.

The Mystic River of Life, with its four waterfords, refers to them as standards of measurement; indeed they were the only ones that could be used and agreed to in a primitive state of society. The depth of the first ford was measured by the ankles, second by the knees, third by the loins and fourth by the neck. Our ancient brethren always excluded from the Rite of Initiation, all those who by their youth, dotage, insanity, deformity, or sex, could not represent the standard of an upright man; because every action being symbolic, a perfect mental standard could only be represented by a perfectly developed man. When you give the points of fellowship you measure yourself by the four cardinal virtues; the standard measurement of a man: ankle to ankle gives justice, knee to knee gives firmness, loins to loins gives prudence, and neck to neck gives temperance. Without these virtues there can be no fellowship according to the symbolic teaching of our ancient brethren, and hence, they call them the four points of entrance. This fourfold measurement of a man is the most important symbol of this degree, it is intended to express the creation of our race—the formation of a perfectly upright man according to a fourfold standard.

Thus, we close our lecture on the symbols of this degree with the creation of man, the highest and noblest work of the Creator. In this degree you are admonished to act intelligently as an Enlightened Phremason. The tools of a workman and specimens of work are given you; their nature and use must be the sole object of your study.

Rough work only is first required of you, such as is suitable for the foundations; in your next degree perfect work, cut and finished, will be required from you, such work as is suitable for the building to be erected on the foundations you have already lain; a plan of the symbolic edifice, you will be required to erect, will be given you for your future guidance.

Section 11. Charge.

W.M.—In concluding my explanation of the symbols of this degree, I have the pleasure, on behalf of this Temple, of greeting you as an Enlightened Phremason; this name will ever remind you that you must carefully study the lessons which the light of this degree will reveal to you; by an intelligent application of its symbols, never forgetting that virtue is the end of all instruction. When first you entered this Temple, you were received with a point of the unopened compasses pressing on your left breast, and the first words of your guide revealed to you the grand lesson of all symbolic teaching—the Alpha and Omega, beginning and end, first and last; of all that you have learned, or can learn, that will add to your own experience or develop a virtue. Bro. A.B., the impressions made upon your mind, all you have since felt, seen or heard, or may hereafter feel, see or hear, both here and hereafter, will only reveal to you the same great moral truth in another form. Throughout the journey of life, from childhood to age, whatever may be its character, the same lesson is taught to all; the impressions made upon your bodily senses are symbols of impressions made upon your mind, they will teach you lessons of wisdom, if you carefully note them as an Enlightened Phremason. The world without is only a vast and mighty symbol of the world within, and as God's laws of order rule supreme in the world without you, bringing good out of seeming evil, streaming mercies and blessings, with unmeasured pro-

fusion over the wide universe, with the seeming design of giving the greatest amount of happiness to the greatest number; so must the laws of virtue and of moral order reign supreme in the world within you; educing good out of seeming evil, that the hand of the Supreme Master may scatter His higher mercies and blessings with unmeasured profusion along your symbolic journey to that Grand Temple above, where virtue meets its like on points of true fellowship and the upright perfect Phremason receives his due reward.

Section 12. Closing.

W.M.—Bro. S.D., inform the Tyler that I am about to close this Temple in the Enlightened Phremason's degree and to tyle accordingly. (Done.) *** (All rise.) Bros. attend to the sign and give the S. of E.P.M., with manual and due guard. (Done.) Bro. S.W., how should Enlightened Phremason meet in the West?

S.W.—W.M., on the level.

W.M.—So let us meet again when we resume our labours in this degree. I now declare ----------Temple, No.----- duly closed in the Enlightened Phremason degree; Bros. S. and J.Ws., you will declare same by the ancient sign. *. S.W. *. J.W. *.

W.M.—Enlightened Phremasons will please retire, Sublime Phremasons also. Bro. S.W., see the order enforced. (They retire.) * Come to order, brethren. (Done.) Brethren of the East, attend to the ancient call, ***. (All rise; same order given in W. and S. by S. and J. Wardens.)

W.M.—Assemble and be ready for duty *. (S.W. *, J.W. *, all are seated.)

W.M.—Bro. J.W., are all known in the S.?

J.W.—All are known in the S., W.M.

W.M.—Bro. S.W., are all known in the W.?

S.W.—All are known in the W., W.M.

W.M.—All are known in the E.; Bro. S.W., apply the Phre-

mason's test; challenge and report to the E. (S.W. instruct Deacons to take P.W. as opening—P. 2.)

W.M.—** (Wardens only rise.) Bro. S.W., it is my will and pleasure that this _____ Temple No. _____be now opened in the 6° degree of a Perfect Phremason; communicate this order to the J.W. in the South, and he to the stars in the Temple, that they may have due and timely notice to govern themselves accordingly. (Done.) Brethren! the _____Temple No._____ is now duly opened in the 6° degree and ready to resume its labours, let the order go forth in ancient form. ***. (S.W. ***. J.W. ***.) Bro. J.D., inform the Tyler that the Temple has now resumed its labours in the 6° of Perfect Phremasonry, and instruct him to tyle accordingly. (J.D. does so.) Bro. S.W., see to the Great Light. (S.W. arranges S. and C. for 6° and officers stations and duties are repeated as in opening.)

W.M.—Bro. S.W., how should Perfect Phremasons meet?

S.W.—On the level.

W.M.—Bro. J.W., how should they act?

J.W.—On the plumb.

W.M.—And part on the square; so let us ever meet, act and part and may the blessing of our Supreme Gd. M. Above rest upon us and all Phremasons; may we be as perfect stones—level, plumb and square—with every moral, social and intellectual virtue; may the cement of brotherly love bind us inseparately together, that as long as time shall last, and the Sun, Moon, and Stars shine, we shall have one common Temple in which to worship; one common Ritual and Altar for law and work; one Supreme Head, the Most High and Holy One, the Gd. Master of us all. Amen. S.M.I.B.

W.M.—Bro. S.D., attend at the Altar; close the Great Lights and carry them to the S.W. in the W. (Done.) Bro. J.W., inform the Tyler that the Temple is closed.

End of 4° Enlightened Phremason.

5° SUBLIME PHREMASON

Bible opened at Genesis II. To represent the South, the right limb of the Compasses over right limb of the Square; the right limb of the Ecliptic over the right limb of the Equator, the place of equal light and darkness.

The first four sections of the Ritual are the same in relation to each of the three degrees; the work changes a little in Section 5, when the candidate gives the alarm.

Section 5. Alarm in 5°.

(Cand. instructed by Steward, *** loudly.)

S.D.—W.M., There is an alarm outside the Northern door.

W.M.—Challenge and report.

S.D.—***. (answered ***.) *. (Answered *.) Who comes here?

Steward—Bro. A.B., an Enlightened Phremason.

S.D.—What is the cause of his alarm?

Steward—He is in Masonic darkness and feeling his way in search of greater Masonic light.

S.D.—Bro. A.B., is this search an act of your own and freely chosen?

Answer—It is.

S.D.—Bro. Steward, do you vouch for his worthiness and qualifications?

Steward—I do.

S.D.—Has he complied with our regulations, been duly pledged, enrolled and prepared?

Steward—He has.

S.D.—By what sign shall we know him to be pledged and enrolled?

Steward—By the pass.

S.D.—Has he the pass?

Steward—He has it not, but I will give it for him.

S.D.—Advance and give the pass. (Steward whisper [ ].) The pass is right, I will make known his request to the Master of the Temple and return with his decision.

(Closes door and without moving says:) W.M., the alarm is given by Bro. A.B., an Enlightened Phremason. (Questions and answers given as before.)

W.M.—Advance! (S.D. goes to Altar and gives sign of Sublime Phremason.) Give the pass. (Done.)

W.M.—He has the necessary qualification; it is my will and pleasure that he be admitted, received and elevated with the usual ceremonies. Bros. Stewards! attend.

Section 6. Candidate Admitted.

(Temple in darkness.)

S.D.—(Knocks, etc., as before.) Bro. A.B., your request has been made known to the Master of this Temple and it accords with his will and pleasure; he has ordered us to admit, receive and elevate you with the usual ceremonies. Are you ready to proceed? (Answers, I am.) Bros. Stewards, attend well to your charge. (Stewards keep guard.) Bro. A.B., advance, fear no danger. (Cand. led to N. side of Altar, where addresses on pages 34-35 repeated.)

W.M.—Bro. S.D., his place of reception is in the South. (Cand. led from N. to S. and faces the J.W., who places points of unopened compasses on his left breast; then placing it flat, lengthwise, and raising the angle to press on the middle of the breast.)

J.W.—Bro. A.B., the impressions made upon your body are symbols of the impressions made upon your mind. In the 4° you were received in the W., or left of the Temple, thus: (pressing unopened points on breast) with the unopened points of the compasses pressing on your left breast; I now receive you in the S., or middle of the Temple, with the angle, or middle, of the compasses pressing against the middle of your breast. (Presses the angle as described.) W.M., the Cand. has been received in the S., in ancient form and now awaits your disposal.

W.M.—The W. was selected as the most appropriate position for your reception into the 4°, and the S. for the 5°, or middle degree. In the W. you are received with the unopened points of the compasses on your left breast; in the S., or middle of the Temple, with the middle or angle of the compasses on the midle of your breast. The angle of the square is an ancient sign of the equinox and midday; of that middle period of time which makes summer and winter, day and night, square and equal to all nations on the face of the earth. The moral of this impression, on the middle of your breast, is to teach you to be square and equal with all mankind without regard to country, creed, sex or condition of life.

Section 7. Search for Light.

Rite of the Wanderer or Symbolic Pilgrimage.

W.M.—Bro. A.B., you have passed the Rite of Induction, and have been received into the S. in ancient form, in a condition and place which indicate an equal degree of light and darkness. Like those Heavenly orbs in the Great Temple of Nature, which begin each daily journey from the S. by a western course to the E. in search of light; so will you now have to pass through the Rite of the Wanderer and continue the symbolic pilgrimage you began in the previous degree; pursue a similar course for a similar purpose, to search for light. In this pilgrimage you will be accompanied by a leading Star of the Temple, who will be your guide, and, when you meet with those who have the right to challenge your further progress, he will answer for you, giving signs, words and tokens and thus prove your right while under his care to advance to and pass their stations. (Cand. is led from the South by W.,N. and E. to the S. W.M. repeats Amos, Chap. VII, Verse 7 from W. to E. 1st. Round and V. 8 from E. to W. 2nd. Round.)

(W.M. and Wardens * at first round, **. at second. S.D. and Cand. halt at J.W. and *.)

J.W.—Who comes here?

SD.—Bro. A.B., an Enlightened Phremason. (Questions and answers as pages 32-33.)

J.W.—The pass is right, proceed on your pilgrimage. (Pass to W. and catechism repeated.)

S.W.—The pass is right, proceed on your pilgrimage. (Pass by N. to E. and give *.)

W.M.—Who comes here?

S.D.—Bro. A.B., an Enlightened Phremason.

W.M.—What is the cause of his alarm?

S.D.—He is in Masonic darkness and feeling his way in search of more Masonic light.

W.M.—Is this search an act of your own and freely chosen?

Cand.—It is.

W.M.—Bro. A.B., you are now influenced by the sunlight of the W. where darkness is greater than light. Mark well the incidents which follow! Bro. S.D., in this condition you will conduct him to the S., then give him in charge of the J.W., who will instruct him to approach the E., where light has its longest day and darkness its shortest night, by advancing in ancient form from the second three steps in the S., as indicated by the square and compasses on the Altar. (The S.D. conducts Cand. to J.W. and places him 3 spaces from the S.W. facing the E., and gives his message.)

J.W.—Step forward with the left foot; place heel of the right in the hollow of the left, step forward with right foot and place heel of left over right, step forward with left, place heel of right to heel of left, forming angle of square. (This should bring him opposite the J.W.)

J.W.—*. W.M., this Enlightened Phremason, whom I have in charge, has been instructed how to approach the E., and is now presented in ancient form for your disposal.

W.M.—You will be required to renew your pledge, and reaffirm your O.B. as given in 4°. "When the Earth was without form and void," etc. (Address repeated as on

page 38. Cand. taken to W. side of Altar.) You will now kneel at the Altar in due form, which is by kneeling on the right knee, your left forming the angle of a square; your right hand supporting the hollow of the left thigh with left hand upon it, and in that form take upon yourself the Obligation and Illumination.

W.M.—(After pledge to God repeated as on page 39.) That, Bro. A.B., is your pledge to God, which you must never violate under any circumstances whatever; you will now permit your guide to place you in the ancient form of making a solemn covenant with your brethren of this Order and Temple—your left hand supporting the Great Lights and your right hand resting thereon. (Pledge repeated page 39; Rite of Illumination repeated page 40.) On being brought forth as a son of light, you behold, for the second time, the ancient essentials of a Temple: Compasses, Square, and Altar, and the three great pillars of the Temple: Wisdom, Strength and Beauty; the Pillar of Strength in the East, of Wisdom in the West and Beauty in the South. On re-entering a Temple you must look at the arrangement of these Jewels upon the Altar, you will then know in what degree the Temple is opened and what sign to give the W.M. The right limb of the compasses is now over the right limb of the square and they are always so placed in this degree. The Eastern pathway is set apart for the Master's use. You will now observe me approaching you along that pathway with the step, sign and due guard of a Sublime Phremason. ( ) ( ) ( ) The step of three movements alludes to the arrangement of the square and compasses upon the Altar. The due guard, to the way in which your hands were placed in solemn obligation, and the sign to the second part of the ancient custom of offering the breast or middle part of the body of the burnt sacrifice when making an offering. I have now the pleasure of extending to you the hand of fellowship and on behalf of this Temple, congratulate you

on becoming a brother of this order and degree. Arise! Bro. A.B., hand to hand. (Helping him.) After the Gt. Master Builder had brought forth the Light, He placed a pathway along which the source of light should travel from E. to W., whose parallel sides divide light from darkness; the two grand divisions of day and night were set apart, N. and S., as a double witness for those in light and those in darkness. But in place of this ancient pathway, our modern brethren have more conveniently substituted the body of the Temple; the two divisions of its members being set apart N. and S., as witnesses for or against you, according to your future conduct; the pathway of light from E. to W., in which you now stand and pledge yourself to keep this covenant, passes between them, to remind you that the All Seeing Eye, which never slumbereth nor sleepeth, beholds this covenant, and will watch over you to the ends of the Earth. Bro. S.D., place the C.T. twice around the body, to signify that the rite of ASAR, or the binding obligation, now holds him to us, by the twofold sacred tie of Brother. (Done; W.M. returns to E.)

W.M.—*. Bro. A.B., in order that we may know you as a Sublime Phremason, you will now approach the Altar with the step of a Bro. of this degree; as you are uninstructed in the tests your conductor will answer for you. (S.D. and Cand. gives 3 steps slowly in the W.).

W.M.—*, S.W. *, J.W. *, and each demands successively:) Who comes here?

W.M.—Bro. A.B., you must never approach the Altar without giving the salutation, due guard and sign of a Brother. Your presence at the Altar is not in due form, and your further advance challenged by the three calls in the E.,W. and S. Bro. S.D., has he a sign?

S.D. He has not, but I will give it for him. (Gives the due guard.)

W.M.—What is that? S.D.—A due guard.

W.M.—Its allusion?

S.D.—It alludes to the manner in which my hands were placed when I took upon myself the obligation of a Sublime Phremason.

W.M.—Have you any other sign?

S.D.—I have. (Gives covenant or cardinal sign.)

W.M.—What is that? S.D.—A covenant or cardinal sign.

W.M.—Its allusion?

S.D.—It alludes to the second part of the ancient custom of offering the second or middle part of the burnt sacrifice, when making a solemn covenant.

W.M.—Have you any other sign?

S.D.—I have not, but I have a token. (Gives grip to Steward while W.M. gives it to Candidate.)

W.M.—What is that? S.D.—An Eagle's grip.

W.M.—Has it a name? S.D.—It has.

W.M.—Give the name! S.D.—I did not so receive it.

W.M.—Spell the name. S.D.—Nor can I so impart it.

W.M.—Letter and syllable it with me? S.D.—Agreed.

W.M.—Well begin. S.D.—No, you begin.

W.M.—You must begin! (S.D. and W.M. letter it alternately and then syllable it.)

W.M.—Its meaning? S.D.—Built up, or established.

W.M.—Thus we learn that the model work of the Gt. Master Builder was built up or established in foundations of strength and eternal durability. (Returns to the E.)

W.M.—Bro. S.D., take your charge to the N.E. corner. (Done; Cand. facing W.) I now present you with this covering of white Lamb-skin, like the food you eat and the tent you dwell in; this covering also comes from the hands of the Supreme Master; it will give you a moral and innocent exterior, agreeable to God and Man, and teach you a lesson in relation to a life of unspotted purity; hence, to live as a Sublime Mason, and as one who has seen the sublime mysteries of God's Temple and experienced his watchfulness, forgiveness and mercy. ***. (All rise.)

Sons of Light, behold your brother! You have seen him presented in a state of darkness, brought forth in a state of light, and introduced into this Temple as an Enlightened and Sublime Phremason. You have seen him clothed with the symbol of external purity and innocence, by one whose commandments he had broken. Your obligation requires you to never forget this lesson and when you look upon a sinning brother, remember what the Sublime Master did for you; cherish him as a brother, give him your best counsel and advice, show him the path of wisdom, remind him that he stood in the N.E. corner upon the highest motives, the surest foundations and was deemed a polished, perfectly finished cornerstone, upon which this Temple relaid, and hoped to rest with safety. Aid him to stand erect upon the standard measurements of a man, that you may be one with him upon all points of fellowship: ankle to ankle, knee to knee, loins to loins, and neck to neck, and finally clothe his frailties with the Sublime Apron of your degree for his own good. (Cand. turned Westward.) Stars of the E., behold your brother.

S.W.—Stars of the W., behold your brother.

J.W.—Stars of the S., behold your brother.

W.M.—*. (All seated.) Bro. S.D., you will retire with your charge, and on your return you will conduct him through the sacred enclosure. (They salute at Altar and retire.)

Section 9. Temple Visited.

(W.M. *, S.W. *, J.W. *, as signal to enter, which S.D. and Cand. do without ceremony.)

S.D.—Amongst our ancient brethren, every king was also a High Priest, and a promoter of light and intelligence amongst the people; each monarch was a shepherd and each lineal descendent was descended as a PI-RaH (son of a Pirah) and bore that title over his name. The Overseer or General Inspector, who was the Grand High Seer, and Grand High Prophet, (for there were other Seers

and Prophets beside them) was called PI-ROEH. The Seer, by way of eminence, as Samuel, was the General Overseer, or Inspector of all the Schools of Prophets, Seers, High Priests, Priests and Priesthoods generally. Our brethren were known by the general name of Phremasons, and were so called from the two ancient words, Phre, or Pi-re, the light, and Mason, to search or feel for blindly, as blind Samson felt for the pillars on which the house rested, or as blind Isaac felt to distinguish his two sons—Jacob and Esau—or, as the psalmist says, of the blind idols: "They have hands but they feel not." In these, and in all other cases in the V.S.L., our Gt. Light, where the blind feel their way, the ancient word Phremason is always used; our ancient brethren meant by this significant title, who is feeling his way in search of light. We use the same P.W., S. and Gs. as were used in that primitive era, when the dumb language of signs was the only method by which nations and tribes understood each other; we shall use them in our symbolic journey as a means of recognition and you will have an opportunity of witnessing their potency in times of greatest peril; their utility to the brotherhood in times of distress, and the method of using them in times of doubt and difficulty. Like those ancient brethren, we also work in symbolic and pure Speculative Masonry—our great design, to make man a good moral and perfect being—but our brethren at a later period, united operative with speculative Phremasonry, that moral science might aid practical art. They first worked in the Great Temple of the World, and in later times, wrought in the Temples of Egypt, Chaldea, Assyria and other nations of the E. and W. They erected the pyramids of Egypt, its stony palaces, and the indestructable monumental records of that symbolic nation. They erected the Mosaic Tabernacle, Solomon's Temple, and the most renowned sacred edifices of past and present times—all were built in agreement with the fundamental land-

marks of symbolic Phremasonry. We shall now enter a Symbolic Temple; God hath ordained a law, that he who enters His Temple must have the proper qualifications; you will now prepare to give them when demanded by the presiding officers of the Temple—let us proceed! (They go to the W.) *.

S.W.—Who comes here?

S.D.—Bro. A.B., or a Sublime Phremason.

S.W—Advance! (Done.) Give the pass. (Done.) Its meaning?

S.D.—Built up, or established.

S.W.—Its symbolic meaning?

S.D.—The Creator's Temple has been built up. or established, in foundations of strength and eternal durability.

S.W.—What is your purpose?

S.D.—To pass the porch, enter the middle chamber, view the sacred enclosure, before we prostrate ourselves in front of the Holy Name of our Creator as an act of adoration.

S.W.—Such being your purpose, you have my permission to pass. (They pass to the S. where the J.W. asks same questions and gives same permission; they pass to the S.E.)

J.W.—You are now at the front of the Temple, where you have a view of an open country, intersected by a sacred river. As it enters in the right side of the enclosed region to fertilize, the river is parted into four streams, over which all must pass before they can enter the inner and more fruitful districts. Their depth is measured by the four measurements of a man, which symbolise the four cardinal virtues. On its inner bank is seen the emblem of plenty, a sheaf of corn suspended from one of the branches of the Immortal Tree, to indicate harvest time, when the event occurred, which our Ritual is designed to commemorate. (Two pillars are placed in the centre of the room N. E. and S.)

S.D.—We are now at the porch in front of the Temple, it is formed by two massive trees, as pillars to the porch,

stationed at the N. and S. sides of the middle pathway, leading into the sacred enclosure; they are symbols of theory and practice, as their names indicate. The left hand pillar, called HAD-DA-ATH, denotes Knowledge, or experience; the right hand pillar, called RI-IM (RIYIM), denotes lives. In like manner with Solomon's Temple, Boaz is the pillar of knowledge, theory and plan, and Jackin is the pillar of application, practice and establishment. The plan of this sacred enclosure I will briefly describe: in the vestibule, within the porch, are winding stairs, leading to and from the Heavenly chambers or side galleries; we will pass the N. entrance, ascend the lowest to the middle chamber, then pass round the interior of the Temple, descend the opposite end of the middle chamber, and pass out by the S. entrance. (They pass between the pillars, turn N. and stop.) There is the N. entrance; let us enter. (Pass to N. and stop.) You will observe that a continuous winding stairway leads from the ground floor to this middle chamber and the galleries above us, the narrow pathway is the middle chamber itself—it goes round the entire Temple and above it are three side galleries, each placed above the other. Each upper chamber, or gallery, is wider than the one beneath it so that the chambers or galleries increase in width upwards from the middle chamber to the uppermost gallery. The middle chamber is the pathway of light, and the upper galleries are the chambers of light, which are widened and enlarged as the Great Light rises above the middle chamber. (They pass the W. and S. to S.E.) We will now descend the winding staircase and pass by the S. entrance. (They pass the S. pillar between the pillars, turn and face E.) S.D. *.

W.M.—(Standing, head uncovered.) Bro. A.B., you were permitted to enter this sacred enclosure that you might prostrate yourself before that Holy Name. (Bowing in adoration.) It is the initial name of God, the Being we adore, Who chastiseth the wicked and rewardeth the

obedient; aids the weak and pulls down the strong; exalts the humble and debases the proud; Who moulds the life of the smallest atom and the mightiest world that rolls in space, giving strength, wisdom and beauty to all things as the essential plan of their being.

Section 10. Lecture on the Symbols.

W.M.—Bro. A.B., be seated, while I explain to you the symbols of this degree; the limits of our monitor will only permit a brief explanation of the incidents and leading symbols. As a Sublime Phremason, you are expected to study them at your leisure and to ask the assistance of those whose experience and position have given them favorable opportunities of becoming acquainted with the symbolic and nature and lessons of this degree. They will be as willing to explain as you are to listen. In my former lecture to you on Symbolic Phremasonry, I presented you with a square, level, plumb and 24 in. gauge, as the W.Ts. of an Enlightened Phremason. I also presented you with the rough and perfect ashlars and a trestleboard, as specimens of work required in a symbolic Temple for its foundations and superstructure. You are now ready to receive the plans of a symbolic Temple, that you may know how and what to build in strict accordance with your degree as a Sublime Phremason.

The Temple of a Phremason is a room, or place, representing God's Temple in Nature, with a double cubic Altar, V.S.L., square and compasses, and other implements of Speculative My. It has a Charter from the Gd. Temple, empowering it to work, and its officers consist of 7, 5 and 3 members, respectively, according to the degree worked therein.

Ground floor: the Earth is the ground floor of God's Temple. Its length in circumference from E. to W. is three times its breadth or diameter; the ground floor of Solomon's Temple was 60 cubits long and 20 cubits wide,

or broad, therefore, its length from E. to W. was three times its breadth—hence the form of a symbolical Temple is an oblong square, in length from E. to W., in breadth from N. to S., in depth from surface to centre, in height from Earth to Heaven. These are but symbols of the moral Temple within; its length from E. to W. is the measure of its goodness, from its rising in the E. to its setting in the W.; its breadth from N. to S., is the measure of its wisdom, from clearness in the S. to obscurity in the W.; its inmost sacred place is cubical, equal in length, breadth and height. It is the dwelling place of the Deity, Whose attributes are equal. His Altar, in the centre of the chequered floor, is square for a like reason; as a symbol, it denotes a revelation of good and evil—light and darkness—and of the chequered ills and blessings of life, with God's presence in the midst and His Providence ruling over all.

Square Altar: the square of light, in the centre of the chequered foundation, represents an Altar, whose fire is never quenched, and is an emblem of Deity. It is a perfect square, whose sides face the four quarters of the universe, and denotes the Divine Mind, Whose attributes are equally just and true to all; in the highest sense it denotes Providence, and in a lower sense, human prudence, that the fire of love should be the central motive of our actions, whether we live in the E.,W.,N. or S.; on the high hills or in the low valleys, there should be no central motive but it.

Love in the centre as a Blazing Star, with chequered truth as a protecting and ornamenting border, is a symbol of the mind of man, after a well spent life, in which its light shone before men equally and with truth and justice to all.

Covering: the covering of the Temple is sometimes a clouded canopy, at other times a starry decked Heaven. A clouded canopy, when the mind is in error, or in a state of gloom and despondency, arising from evil pas-

sions or erroneous persuasions; and a starry decked Heaven, when it is in the light of Truth and knowledge, which will lead it to that higher Temple which all Enlightened, Sublime and Perfect Phremasons hope to enter.

Pillars: the Temple is supported by three indestructable columns, or pillars, whose length, breadth and height cannot be measured; called Wisdom, Strength and Beauty. Strength to create and giving form, Wisdom to classify and reduce to order, and Beauty to finish and adorn. They are the Pillars of God's Throne; of the universe, and of the human mind.

Lights: the Temple has no lights in the N. because the Sun, Moon and Stars have no visible pathway therein. This cardinal position is, Masonically speaking, a place of darkness, because it represents that pathway in the Heavens, which is always beneath the position of the beholder, and hid from his view, being wholly below his horizon and the ground floor of his Temple. Geographically, this pathway is never seen; the Sun, Moon and Stars rise in the Eastern quarter, pass the meridian in the Southern quarter, set in the Western quarter, and are hid from view in their passage of the Northern quarter. Masonically speaking, there is no N. and nothing to represent it, because nothing appears there but mystery and darkness, and we express this fact by excluding everything, calling it night, the place of ignorance and darkness, where the light of Heaven sinks into oblivion. Masonically speaking, again, the E. is goodness rising into life, the W. is goodness setting into death, the S. is Truth in light and the N. Truth in oblivion.

Galleries: the galleries of the Temple are its three grand orders of Truth: Natural, Heavenly and Divine; also three degrees of the mind which receives these truths, and the three orders of existence in nature: Mineral, Vegetable, Animal, which are images of these truths and embody them in their life. The pillars supporting the galleries

are the fundamental principles on which all truth rests, and the foundation stones are the fundamental facts on which the Temple of Truth rests.

Winding Stairs: each gallery has a distinct stairway of 3, 5 and 7 steps, denoting successive stages in the great work of building God's Temple in nature. The first three steps denote the creative powers of Deity, engaged in the work of creation: Strength, Wisdom and Beauty; also the three cardinal positions of those powers in the first Masonic day: Sunrise, Midday and Sunset, and the three officers which constitute a Temple of Perfect Phremasons and preside at these cardinal positions. The next five steps denote the five principle elements of the universe, created by three powers, at the three stations of the Temple, viz: Earth, Water, Air, Fire and Spirit; they also indicate the five officers which constitute a Temple of Sublime Phremasons. The last seven steps denote the seven stages of work to complete the labours of our Gt. Master Builder, the seven planets made out of the five elements and the seven officers which constitute a Temple of Enlightened Phremasons. No. 3, is a symbol of completeness and sufficiency in the relation to the ruling principles required. No. 5, is a symbol of completeness and sufficiency in relation to the materials required. No. 7, is a symbol of completeness and sufficiency in relation to the labours required.

The Stairway is an ancient symbol of the steps taken by the Builder to raise his edifice and it embodies the plans and designs of the Deity. Step by step, He laboured in the Divine Work; Strength brought forth the three cardinal positions, and fixed the boundaries of Creation implied in the first stage of the three steps; Wisdom worked up the elements into classification and order, implied by the second stage of five steps; Beauty finished and adorned the work, implied by the third and last stage of seven steps. Every gallery is reached by this plan and order

of work. By a similar plan of production, work and finish, must we build our moral Temple within; unless we take the first three steps, the next five and seven can never be reached. Strength supplies the motive of action; Wisdom, the plan of action and Beauty, the executive ability to embody both motive and plan with success.

Furniture: the furniture of a Temple consists of the V.S.L., Double Cubic Altar, Square and Compasses. The Bible contains the revealed will and wisdom of the Deity. The Altar is dedicated to Him as His Throne and Dwelling place among men. The Square is dedicated to the W.M. as an ancient symbol of perfection, and the pathway of Light, and the symbol of his official duty. The Compasses are dedicated to the brothers, with which to limit each successive journey along the pathway of life and are a symbol of their official duty. The Bible supplies us with principles of action, the Altar suggests the most worthy and highest objects to advise, the Square, perfect integrity, and the Compasses measure the extent of our capacity, motives, plans and legitimate spheres of action.

Pillars of the Porch: the three pillars of the Temple are essentially different from the two pillars of the porch. The pillars of the Temple are creative powers, which create, build up and beautify; those of the porch are not creative powers, like the pillars of cloud and fire which led the hosts of Israel, they are set in front as memorial symbols of two fundamental powers which lead and introduce into the Temple; they are its executive powers and guardians: Theory and Practice; Fire and Cloud; Goodness and Truth—which rule by day and night, or in states of intelligence and ignorance, and they are placed at the ends of the N. and S. ways, because the N. is the way by which the novitiates ascend from the land of darkness and the S. is that by which they descend from the land of Light. They are called HADDA-ATH, and RI-IM (RI-YIM), and proclaim that knowledge and life, theory and practice,

truth and goodness, introduce the children of men through the portals of God's Temple, and demand their introducing qualifications from all who ask permission to enter therein.

We have described the elementary principles of a symbolic Temple, as understood by our ancient brethren, which was in the garden of God, consisting of groves, enclosing a select place where the sacred rites of worship are performed. Groves were favorite places with the ancients, and reserved exclusively for this purpose, symbolizing the garden of God which is full of Wisdom, Strength and Beauty, as a Pillared Temple. Its truths, which are of every kind, spring up like groves around our sacred Temple, with the firm endurance of the Oak, the upright resolve of the Cedar, the fruitfulness of the Fig tree, the cheerfulness of the Vine, the fatness of the Olive tree, the purity of the Lotus Lily, strength and nourishment of the Papyrus, and the perfect beauty of the Iris. The Temple of Solomon was built of the wood of three valuable trees, and its walls, within and without, were decorated with their images, whilst on its pillars were sculptured images of the Lily, decorated with Pomegranates, to denote purity and plenty, the whole forming a beautiful representation of a sacred grove. It was designed to teach us the same lesson as this beautiful symbol, that our sacred worship should be where the trees of every variety of Strength, Wisdom and Beauty spring up and luxuriate in stately grandeur and fruitfulness. We thus close our explanation of the symbols of this degree; we have presented you with the fundamental principles which enter into the conception and plan of a symbolic Temple. It admits of every variety of plan and pattern, but none can be symbolic whose essential elements are placed without regard to that arrangement of parts which we have explained in this lesson.

Section 11. Charge 5°.

W.M.—In your conduct within and without this Temple, and at all times, you will take care to so build up your character, as to act in strict accordance with the pattern now given you. In concluding my explanation of the symbols of this degree, I have the pleasure, on behalf of the Temple, of greeting you as a Sublime Phremason. This name will ever remind you that you must not only study the lessons which the light of these degrees will reveal to you, and thereby become Enlightened, but you must also understand their highest reference and application to the building up of that Sublime Moral Temple which the symbols of this degree are eminently designed to teach. As a Sublime Phremason, the lessons of this degree will teach you to live uprightly with God and man, and make your earthly dwelling place a delightful Temple, in which you may worship and adore the Almighty, as an All Wise, All Powerful and everpresent Master, Whose Majesty is enthroned in the sunny firmament with the clear blue heavens for a throne, and the green earth for a footstool.

The sacred mysteries of the 4° and 5° are worthy of your very highest regard; they are full of instruction and unfold the wonders of the universe; they display the wonderful works and sublimities of Creation by mystic symbols which have been handed down from generation to generation. Let not a word pass unheeded, or a symbol pass unnoticed; or any previous knowledge, opinion or prejudice withdraw your attention; rest not satisfied until you understand the lessons and remember the symbols, and when you go hence, let your reason and judgment be exercised with reflection, and a diligent study of the origin, character and design of these ancient symbols as vestiges of that primitive and most ancient of all religions, which was first revealed to and practiced by our race.

Section 12. Closing.

W.M.—Bro. S.D., inform the Tyler that I am about to close this Temple in the 5° of Sublime Phremasons and tyle accordingly. (Done.)

W.M.—***. (All rise.) Brethren! attend to the signs. (All give the due guard and sign of the 4° and 5°.)

W.M.—Bro. S.W., how should Enlightened Phremasons meet in the West?

S.W.—On the Level.

W.M.—Bro. J.W., how should Sublime Phremasons meet in the South?

J.W.—On the Plumb.

W.M.—So let us meet and act when we resume our labours. I now declare this _____Temple No._____ closed in the degree of Sublime Phremason. Bros. S. and J.W. you will declare the same by the ancient sign. **. S.W. **. J.W. **.

W.M.—Sublime Phremasons will please retire; Bro. S.W., see the order enforced without delay. (Done.)

(*Note:* The remainder of the closing ceremony is the same as given previously on page 56.)

6° PERFECT PHREMASON.

V.S.L. opened at Genesis Chap. IV. To represent the E., two limbs of the Compasses on two limbs of the Square—two limbs of the Ecliptic over two limbs of the Equator—the place of greatest light or longest day.

Note: The first four Sections of Ritual are the same in each degree, but the work changes a little in Section 5; Candidate's alarm. The introductory part 1-4 is therefore given in full in the 4° and omitted in 5° and 6°—which commence at

Section 5. Candidate's Alarm.

(The Steward instructs Candidate to give *** slowly on Northern door.)

S.D.—W.M., an alarm outside the Northern door.

W.M.—Challenge and report.

S.D.—(Knocks as previous.) Who comes here?

Steward—Bro. A.B., a Sublime Phremason.

S.D.—What is the cause of his alarm?

Steward—He is in Masonic darkness, and is feeling in search of greater Masonic light.

S.D.—Bro. A.B., is this search an act of your own and freely chosen?

Cand.—It is.

S.D.—Bro. Steward, do you vouch for his worthiness and qualifications?

Steward—I do.

S.D.—Has he complied with our regulations, been duly pledged, enrolled and prepared?

Steward—He has.

S.D.—By what sign shall we know him to be pledged and enrolled?

Steward—By the pass.

S.D.—Has he the pass?

Steward—He has not, but I will give it for him. (Done.)

S.D.—The pass is right; I will make known his request to the Master of the Temple and return with his decision. (Closes door and without moving addresses:) W.M., the alarm is given by Bro. A.B., a Sublime Phremason. (Questions and answers given as before.)

W.M.—Advance and give the pass! (S.D. steps to Altar and gives sign of a Perfect Phremason -- and pass ---.)

W.M.—He has the necessary qualifications, it is my will and pleasure that he be admitted, received and elevated with the usual ceremonies. Bros. Stewards, attend to your duty.

(The two Stewards attended at the door; Temple in darkness; S.D. *, and opens door.)

Section 6. Candidate Admitted.

S.D.—Bro. A.B., your request has been made known to the Master of this Temple, and it accords with his will and pleasure; he has ordered us to admit, receive and elevate you with the usual ceremonies, are you ready to proceed?

Cand.—I am.

S.D.—Bro. Steward! attend well to your charge; Bro. A.B., advance and fear no danger. (Cand. led to N. side of the Altar they halt and address given as previously, page 34.)

W.M.—Bro. S.D., his place of reception is in the East. (Cand. led from N. by W. and S. to E.)

W.M.—(Placing left point of compasses on left breast.) Bro. A.B., the impressions made upon your body are symbols of the impression made upon your mind; in the 4° you were received in the W., or left of the Temple, thus, (pressing) with the point of the unopened compasses pressing on your left breast; in the 5°, you were received in the S. or middle of the Temple, thus (pressing) with the angle of middle of compasses pressing on the middle of your breast. In this, the 6°, you are received in the E., or right of the Temple, with the points of the compasses opened to their utmost limit and pressing on your right and left breasts, (pressing) thus, I receive you in the E., in ancient form. The N. was selected as the most appropriate position for your reception in the 4°, the S. in the 5°, and the E. in the 6°. The moral of this impression on your right and left breasts is to teach you that the full measure of light which we can give you, or you are capable of receiving, is attained in this degree, and as this season of greatest light extends across the entire breast of the earth, to the full measure of its capacity from E. to W., so this degree ought to extend across your entire breast to the full measure of its capacity from right to left. It gives you the longest day and shortest night

and ought to fill the full measure and capacity of your breast towards all mankind. Further and higher you cannot go, in search of increasing light. The fullest Masonic measure and degree will now be given you. Be it, henceforth, a sacred duty, to open your eyes to its full blaze of symbolic glory.

Section 7. Candidate's Search for Light.

Rite of the Wanderer.

W.M.—Bro. A.B., you have passed the Rite of Induction, and have been received in the E. in ancient form, in a condition and place which imply the fullest measure of Masonic Light; the opportunity is given you, in order to attain that fullest measure like those Heavenly Orbs, (etc., as at page 37. Cand. led to the E. by S.W. and N. in 3 rounds, W.M. reads Ecclesiastes, Chap. 12, Verse 1-7. 1st. Round, V. 1 and 2. W.M. *. S.W. *. J.W. *. 2nd Round, V. 3 and 4. W.M. **. S.W. **. J.W. **. 3rd. Round, V. 5, 6 and 7. W.M. ***. S.W. ***. J.W. ***. S.D. * at J.W.)

J.W.—Who comes here?

S.D.—Bro. A.B., a Sublime Phremason. (Questions and answers as before. Pages 32-33.)

J.W.—The pass is right, proceed on your pilgrimage. (They pass to W. and repeat, thence to E.)

W.M.—Who comes here? S.D.—Bro. A.B., a Sublime Phremason.

W.M.—What is the cause of the alarm?

S.D.—He is in Masonic darkness, and feeling his way in search of greater Masonic Light.

W.M.—Is this search an act of your own and freely chosen?

Cand.—It is.

W.M.—You are influenced by the light of the South, where darkness is equal to light, mark well the incidents which follow. I will now instruct you how to approach the E. where light has its longest day and darkness its shortest night, by advancing in ancient form; the first

three steps in the E., as indicated by the Square and Compasses on the Altar. (Cand. placed in S.E., and steps taken as if crossing from Sec's table to front of W.M.)

W.M.—Step forward with the left foot, place the heel of the right in the hollow of the left; step forward with the right foot, place the heel of the left in the hollow of the right, step forward with the left foot, place the heel of the right to the heel of the left, forming the angle of a square.

W.M.—Bro. A.B., you have now been instructed how to approach the E. by advancing in ancient form by the third series of three steps; beyond these steps you cannot go in search of light in a symbolic Temple, for in the E., light has its longest season and its longest day. You will now be taken to the Altar, where you will renew your pledge, and re-affirm in your obligation, as given in the two preceding degrees. (Addresses repeated, pages 38-39, and the Cand. is taken to W. of Altar.) You will now kneel in due form, which is by kneeling on both knees; right and left hands uplifted, and take upon yourself the O.B. of a Perfect Phremason.

Section 8. Rite of Obligation and Illumination.

(Pledge to God, page 39, repeated. Address by W.M., page 40, repeated.)

W.M.—Your right and left hands resting on the Great Light. (Pledge to Brethren, page 39, repeated. Right of Illumination, page 40, repeated.) On being brought forth as a Son of Light, you behold, for the 3rd time, the ancient essentials of a Temple: Compasses, Square and Altar; also the three great pillars of the Temple: the pillar of Strength in the E., the pillar of Wisdom in the W., the pillar of Beauty in the South. On entering the Temple you must look at the arrangement of the Jewels upon the Altar, you will then know in what degree the Temple is opened and what sign, therefore, to give the W.M.

(Note:) The limbs of the Compasses are over the limbs of the Square

—they are always so in this degree. The Eastern pathway is set apart for the Master's use.)

You will now observe me approaching you along that pathway with the Step, Due Guard and Sign of a Perfect Phremason. ( ) The step of three movements alludes to the position of Square and Compasses on the Altar; the Due Guard to the way in which your hands were placed in solemn obligation, and the Sign, to the third part of the ancient custom of offering the lower limbs, or third part, of the burnt sacrifice when making a solemn covenant. I have now the pleasure of extending to you the hand of Fellowship and on behalf of this Temple, congratulate you on being raised to a Brotherhood of this perfect degree. Arise, Brother, (Exhortation p. 41, repeated and W.M. return to E.) *. Bro. S.D., place the C.T. three times around his body, to signify that the rite of ASAR, or the binding obligation now holds him to us by the threefold sacred tie of a Brother. In order that you may know that you are a Perfect Master Builder, you will now approach the Altar with the step of a Brother of this degree; as you are uninstructed in the tests, your conductor will answer for you. (S.D. gives the three steps slowly in the W., repeated by Cand. who stands to the right of the S.D.; they are taken towards the Altar from the S.W.)

(W.M. *. S.W. *. J.W. *. and each demands in succession:)
Who comes here?

W.M.—You must never approach the Altar without giving the salutation, due guard and sign of a Brother. Your presence at the Altar is not in due form, therefore, your further advance is challenged by the three calls in the E.W. and S. Bro. S.D., has he the Sign?

S.D.—He has it not, but I will give it for him.

W.M.—Give the sign. (S.D. and Cand. do so.)

W.M.—What is that? S.D.—A due Guard.

W.M.—Its allusion?

S.D.—It alludes to the manner in which my hands were placed when I took upon myself the Obligation of a Perfect Phremason.

W.M.—Have you any other sign?

S.D.—I have. (Gives cardinal or covenant sign.)

W.M.—What is that?

S.D.—The cardinal or covenant sign. W.M.—Its allusion?

S.D.—It alludes to the third part of the ancient custom of offering the third or lower part of a burnt sacrifice when making a solemn covenant.

W.M.—Have you a pass? S.D.—I have.

W.M.—Give the pass.

S.D.—I did not so receive it. W.M.—Spell the pass.

S.D.—Nor can I so impart it.

W.M.—Syllable it with me? S.D.—Agreed.

W.M.—Well, begin. S.D.—No, you begin.

W.M.—You must begin.

S.D.—----------. W.M.—----------.

W.M.—The pass is right ***. Bro S.W., it is my order that we cease labour and partake of refreshment and, in agreement with the ancient custom, we will now celebrate the feast of Tents, or Tabernacles, with the usual festivities; be ready to act promptly at the ancient call in the E.; you will communicate this order to the J.W., in the S., and he to the craft present, that they may have due and timely notice to act accordingly.

S.W.—Bro. J.W., it is the order of the W.M that we now cease labour, (etc).

J.W.—Brethren, it is the order of the W.M. that we now cease labour, (etc).

W.M.—Bro. S.D., you will now retire with Bro. A.B. to the hall from whence you came, and when suitably reclothed, return and join in our festivities. (S.D. and Cand. salute and retire.)

W.M—The Temple is called from labour.

Section 9. Solemn Assembly Opened.

Candidate and S.D. are admitted without being challenged; members are at ease, sitting, and in groups, discussing or conversing without constraint, as if keeping the feast of Tents with festivity; this feast of Tents is the feast of the Builders. S.D. and Cand. join in.

W.M.—***—***—*. (All seated; S.D. places Cand. in J.W.'s seat, giving him proper Jewel to wear.)

W.M.—Sons of Light, you are called from festivity to labour; you have celebrated this feast of Tents for seven days, the eighth is a sacred day, and it is set apart for the solemn work of representing that primitive work of the Great Architect, which the first race of men used in their solemn assemblies; it is my order that this greatest and most perfect Assembly of you ancient brethren shall be held this day. Leave your tents and festivities, and proceed to the Temple with your thanks offerings. Assemble brethren, and proceed in due form! (All rise and form procession, pass round once, except W.M., S. and J.W. who remain seated.)

W.M.—*. (All seated, Cand. in J.W.'s seat.) The work of building God's Temple, in six periods, formed the primitive and original Ritual upon which all others, however ancient they may be, have been based, as a model ritual of perfection; it records the labours of the Supreme Master Builder. The work of this primitive Ritual formed a sacred festival, or solemnity, which was celebrated in the first ages of the world, by our brethren assembling at the close of the Harvest on the day of the Autumnal crossing, which began the ancient new year. The first day of the feast was one of seeming confusion and disorder; the people assembled, gathered branches of trees wherewith to build a tent and during the next six days dwell therein with festivities and rejoicings. The eighth day was Sabbath and known as a solemn assembly. It was the custom of every man to erect his own tent, so as to embody, in his own labours, an idea of the Great Master Builder's

work. The tent was constructed of trees, so arranged as to require no other support. It had four sides, with its entrance on the Eastern side. It had no covering, that the starry canopy above might be seen, and the dews of Heaven fall through it. The sound of hammer or iron tool was not heard in it, or used in its construction, because it was designed after the model of the Supreme Master Builder's Temple in Nature. The Tabernacle, or Holy Tent, erected in the wilderness by Moses, was made after the same model, so were those in use among our ancient brethren in Egypt, Palestine, Syria, India and in every ancient nation at the earliest period in human history. Solomon followed this ancient usage, when he built his magnificent Temple on Mount Moriah. During its erection, none were permitted to enter, with either tools for construction or instruments for destruction. It was erected without the sound of hammer being heard or iron tool used in it. This ancient usage of erecting the Tent and Sacred Temple, without tools, is represented in our Ritual by depriving the Candidate of all mineral and metallic substances before he enters the Temple. It was the most celebrated feast of the year, and our ancient brethren selected it, as the most appropriate, for the ceremony of opening Temples, or dedicating Altars and Shrines to the Deity. King Solomon selected it as the most appropriate for opening and dedicating his Temple. He held the feast, according to ancient custom, for seven days, so that this wise and faithful Gd. Master opened and dedicated his Temple in conformity with our ancient Masonic usage and the requirements of our ancient and primitive Ritual. It is my order that this most great and perfect assembly of Builders, shall be held this day—on this day shall the Altar be dedicated and thanks offering presented thereon. Assemble, brethren, and proceed in due form. ***. (All rise and forming a procession, go round once; W.M. and Wardens remain seated.) I now

declare this solemn assembly of Builders opened in due form.

(HAIRA goes first to the W. and standing in front of S.W. faces East.)

S.D.—(Addressing Can. in J.W. chair.) Bro. A.B., it was the custom of the Grand Master whom you now represent, to proceed to the Altar and take a prominent part in the work of dedication; let us proceed. (They go to the W. and stand in front of S.W. on the left of HAIRA; all facing E. HAIRA goes first to the Altar, gives the salutation, due guard -- and sign -- of a Perfect Phremason, then returns to his position in front of S.W., and alongside the S.D. and Conductor.)

S.D.—Bro. A.B., you will also present your thanks offering upon the Altar at its dedication. (S. Deacon and candidate go to the Altar and give salutation, due guard -- and sign --.)

S.D.—Bro. A.B., you will kneel on both knees, place both hands upon the Jewels of the Altar, then offer up a prayer, silent or oral, as you prefer, and when done, signify it by rising. (Cand. does as directed, rises when done; then S.D. and Cand. salute with due guard and sign, and retire to their station in front of S.W. and alongside HAIRA.)

W.M.—Master Hairam, thy living offering is accepted. Craftsman Haira, thy lifeless offering is rejected. ***. (All rise.) Sons of Light! this day of free will offering is now closed. *. (All seated.)

(*Note:* Hairam is a Ro-aih, Ruler, Overseer, Teacher, Master; the name means, to lift or heave up, raise up and take or carry away. Haira is an Obed, Slave, Servant, Labourer, Craftsman; the name means, to cause to do evil, distrust, agitate and oppress; to make mischief and do injury.)

Section 10. Hairam's Death.

W.M.—Bro. A.B., in this, the closing ceremony of your elevation, you represent our Gd. Master Hairam; in order to indicate a perfect reliance upon your Maker, and complete

your symbolic character as a Phremason, you will again submit yourself, for the last time, to have your eyes covered in the usual way. A Phremason is one who blindly feels his way in search of light. (Cand. hoodwinked by S.D.)

W.M.—Bro. A.B, as a representative of our Gd. Master Hairam, and in accordance with your symbolic character, you will pursue the course that has been ordained and, rest assured, that the Being who exalted you and gave you the symbolic name you bear, will watch over and bless your labours; should misfortune overtake you and ever track your footsteps he will be with you, and should evil assail you, and you be overcome of all, His right hand will still be ready at the appointed time to Raise you up, and take you away to a place of safety and rest, therefore, fear no evil.

(The S.D. takes him by the arm, and turns round, looking Southward, Haira stand to the right of Candidate.)

Haira—(To Cand.) Master Hairam, we are alone, and in the grounds outside the Temple, where I am the Master Craftsman; under me are the Builders of Tents, Masters of Music, and Instructors of every Craftsman, in brass and iron. From this day forth I am resolved to have a higher preeminence as a Master Craftsman; I am known as the possessor and tradition sets forth that my parents destined me to become the inheritor and possessor of the Sacred Word, which was promised them, and the time has now come when this tradition shall find its fulfillment. In me the Labourers and Craftsmen were to find a deliverer and, from me, the Sacred Word was to be given to every Craftsman. Thou are known as the Vanisher, and tradition sets forth, that thou art like a vanishing vapor, which quickly passeth away; the Temple is now finished, and the Craftsmen have not obtained the promised word, which they have laboured long and patiently to obtain. When thou art gone the Craftsman will disperse and travel over

the earth as wandering Craftsmen, without the Sacred Word whereby they could obtain work and wages as Master Craftsmen. My birthright, and thy destiny, entitle me to its possession, and to preeminence—why should thy work as a Master Craftsman be accepted and mine rejected?

S.D.—(Answers for Cand.) Because it was more excellent and complete. Thy work was sublime; mine was perfect. There is no reason for dispute between thee and me. If thou doest good, thou wilt be advanced, and have preeminence, and thy work will then be the mark of perfection. We shall best perform our appointed duties by mutually assisting each other in the work assigned us: my future course will be to the South and East, where I shall offer up my devotions to the Author of all good, as I have already done in the West, as a Craftsman; I leave the outer courts and lands of the Temple to thy Craft.

Haira—For thee, thou shall not go until thou givest me my birthright, and the right by promise of the Secret Word of a Master Mason.

S.D.—Although mine, and I dispense its virtues, yet the word itself can not be given, it is incommunicable, and will die with me; no one possessing it can give it and live—for he who gives it, must instantly die.

Haira—I have foreseen this occasion, for I knew thy traditional vanity, that thou wouldst cross the Southern threshold and pass Eastward; why should thy work be accepted and mine rejected? Thou hast the word which makes thy work accepted and perfect. I must have it from thee, to accord with tradition, my birthright and promise, or from henceforth thy life of glory shall vanish away.

S.D.—Our work is accepted by our life, which we cannot give to another.

Haira—(Seizes Cand. by shoulder.) I will have it, here and now.

S.D.—It cannot so be given, nor can it so be received.

Haira—It must be given here, and it shall be given now.

S.D.—I cannot give it thee, neither canst thou take it.

Haira—Then, from henceforth, thy life shall vanish away. Craftsmen will raise against thee on every hand. Die. (Taps Cand. gently on forehead with his fist—not a blow. S.D. hurries Cand. by N. and E. to S.; Jabal waiting at S. seizes Cand.)

Jabal—My name is Jabal; I am Master Abi (see note at end of this section) of every Craftsman in wood, for dwellings and tents; give me the Secret Word of a Master, or thy life shall vanish away.

S.D.—It must not be given.

Jabal—Then die. (Draws his hand across his throat. S.D. takes Cand. to W., where:)

Jubal—My name is Jubal; I am Master Abi of every Craftsman of music; give me the Secret Word of a M.M., or thy life shall pass away.

S.D.—It cannot be given.

Jubal—Then die. (Draws his hand down the middle of the breast from neck to bowels. S. D. hurries Cand. to E. where he is seized by:)

Jubalcain—My name is Jubalcain; I am Master Abi of every Craftsman in brass and iron, the arts of agriculture and architecture, and the different mechanical occupations required in and about the Temple are dependent upon my skill, and of those Master Craftsmen, Jabal and Jubal, who met thee at the S. and W. stations. We seek preeminence as Master Workmen; give us the Secret Word, that we may be placed upon an equality with the Craftsmen in the Temple and, like them, obtain our wages.

S.D.—The Craftsmen of the Temple are worthy and deserving; if thou doest good, and thy work is complete and perfect, it will be accepted, and thou will obtain the preeminence thou seekest.

Jubalcain—The Craftsmen are tired of waiting for the promised Secret Word; their work is rejected in the Tem-

ple, because they know not the Secrets of their Craft. It lacks the perfection which this secret knowledge would confer, and hence they seek employment in the Temple in vain. I am the last of my race, and from me thou canst not escape; give me the Secret Word of a Master, or thy life shall be taken from thee.

S.D.—It shall not be given.

Jubalcain—Then die. (Draws his hand across the bowels, or thighs; the cand. is forced over without a blow and the canvass quickly folded over him.)

Jubalcain—Companions, we have slain the G.M. of the Temple "Hairam Abi", without obtaining that which we and the Craftsmen outside the Temple have striven in vain from time immemorial to obtain by force. Haste! his absence from the Temple will soon be discovered by the Craftsmen; not one of whom could ever be induced to betray their secrets, or join in this honorable conspiracy to obtain forceable possession of the G.M.'s secrets—haste. We will hide him in the rubbish of the South and re-assemble at low twelve. (They carry him to the S. and lay him S. by W. close by altar. Bell strikes 12 slowly; they re-assemble, converse at low breath. Jubalcain only comes to Altar and calls softly:) Jabal. (Answered, "Here"): Jubal. (Answered. "Here".) 'Tis low twelve, the time agreed upon; we must act at once or daylight will be upon us; we will follow in the footsteps of darkness, carry away his body a westerly course from the Temple to the foot of the highest hill, and there lay him in the sands of the sea at low flood time.

Jabal and Jubal—Agreed. (They carry him to the W. by one entire circuit, by N.E. and S. to S.W. station.)

Jubalcain—We are now at the foot of the hill; here is a spot due E. and W., and here will we bury him. (They bury and cover him.) Companions, the light of day has almost overtaken us, and morning might discover our terri-

ble secret; our safety lies in concealment; here let us remain until darkness again hides us from observation.

Jabal and Jubal—Agreed. (They hide in separate places.)

(*Note:* The name *Hiram Abif* is unfortunate, for the word "Abif" means "his father"—with the masculine singular affix. II Chron., Chap. IV., V. 16, where it is used. It there means his father's servant, artificer or craftsman—Hiram's father's craftsman. Compare II Chron., Chap. 11, V. 13. In the original, the name is not Hiram, but Chiram, in every case where the name is given. The difference is this: "Chiram" means devoted, zealous; "Hiram" means to be lifted up and cause to be taken away. The word "Abi" should be sounded like the first part of the word *Abi-athar,* as if spelt Aby.)

Section 11. Hairam's Death Discovered.

(Members all in confusion.) S.D.—W.M., an alarm in the Temple with the Builders and Craftsmen.

W.M.—What is the cause of the alarm?

S.D.—Our Gd. M. Hairam Abi is missing from the Temple; none of his designs can be seen on the earth's trestleboard, and Craftsmen pursue their labours without profit or pleasure, for every day he placed new designs on the trestleboard.

W.M.—Make a thorough search in the Temple; see if there be any signs of the cessation of confusion and darkness, and of his presence in the Temple.

S.D.—Your order shall be obeyed.

S.D.—(Passes once round, noises still heard, and reports.) A thorough search has been made, and there are no signs of his presence in the Temple, nor of the cessation of confusion and darkness.

W.M.—Bro. S.W., summon the chiefs of Hairam's band of workmen, who were last in the Temple—due West.

S.W.—***. (All rise.) Craftsmen, send up your chief Nooach, (Note: he rested) the waterman, or seafaring man of the West.

(Nooach rises in the W. and faces S.W.) S.W. *. (All seated.) Chief of the Builders in the W., you are

summoned in the E. (Nooach turns to the Altar and salutes.)

W.M.—Where is the Grand Master Hairam Abi—give thy testimony!

Nooach—W.M., I, and my eleven companions, have been chiefs of the Temple from the beginning; we twelve were asked successively by the Craftsman Haira, the Master Abi over Craftsmen not admitted into the Temple, to assist in forcibly demanding the Master's Word from our G.M., and we knew and always confessed the impossibility of obtaining it, except as a free gift to the deserving. We have all been true and faithful, and we confess this great sin and openly proclaim our own innocence. I am the last of a line of twelve chiefs who were Master Abi in the Temple. Our G.M. was last seen in the Western Mansion of the Temple, going Northwards, and we fear that three ruffians—Master Abi of Craftsmen not employed in the Temple, and sons of the seventh and last chief of Haira's band—have aided him in the execution of his wicked design.

W.M.—Thou and thy predecessors, who have been chiefs of the Temple, just and upright, will find favor at my hands; the utmost limit to which the wicked followers of Haira can go, is now brought before me—the Temple is filled with violence through them. I will issue orders for their capture and destruction; let none enter thy task of peace without my permit.

Nooach—Your order shall be obeyed.

W.M.—The watch word of the good and faithful is *Shibboleth,* which means: the great flood or overwhelming waterfall at harvest time; the watch word of the wicked is *Sibboleth,* which means; the little flood which can be overcome—our P.W. is *Shibboleth.* (Nooach salutes and retires.)

Section. 12. Attempted Escape of the Ruffians.

J.W. in the North ***. ***. ***. ***. (Lights lowered down. Ruffians assemble in the W.)

Jubalcain—Companions, it is now the time of the greatest darkness—low twelve—today the river of life begins to rise to a high floodtide.

Jabal—Whither shall we go and find a safe retreat?

Jubal—Let us escape from the country to the South.

Jubalcain—To Ethiopia, the land of obscurity and plunge deeper into darkness.

Jubal and Jabal—To Ethiopia. (They pass Westward and confront Nooach in S.W. chair.)

Nooach—Stand aside, strangers, let the cargo go on board.

Jubalcain—Here is Nooach, the waterman of the W., putting in his cargo with haste.

Jabal—We must go with him to the South, there is none other to take us.

Jubal, to Nooach—You are shipping cargo in haste, when will you sail?

Nooach—At the rising of the tide.

Jubalcain—The time is then at hand, an unusually high tide has been long proclaimed, and the event is at hand; 'tis said that the River of Life will soon rise to an unusually high flood tide, we three desire passage in thy "Peace Boat" to Ethiopia.

Nooach—'Tis well, who and whence are you?

Jubalcain—We are Craftsmen from the interior, our names are Jabal, Jubal and Jubalcain.

Nooach.—Your password? Jubalcain—Sibboleth.

Nooach—That is the password of conspirators, you cannot take passage in the Peace Boat.

Jubalcain—We will pay thee well for the passage.

Nooach—I am an incorruptible waterman, and have been ordered by the Supreme Master to let no one enter the "Peace Boat" without his permit.

Jubalcain—Come! Come! Let us have a passage, we will pay thee well.

Nooach—You cannot enter it, a deed of darkness has been done; our Gd. Master Hairam Abi, has been slain by three ruffian Craftsmen who expected to extort the secrets of the Craft, and thereby obtain work and wages like Craftsmen of the Temple.

The River of Life is swelling to a high flood tide, and a distinction must now be made between good and bad, just and unjust; no one can pass out of the land, or enter the "Boat of Peace" at flood tide, without a permit from the Supreme Grand Master; he has supplied me with a list of those who have such permission.

Jubalcain—(Aside.) Companions, the deed is known, and our absence from the interior has been discovered, we must remain in the land; escape therefrom is impossible; let us flee into the interior, our purpose is now known. (The three hide in the West.)

Section 13. Death of the Ruffians.

W.M.—Bro. S.W., send twelve reliable Craftsmen, Chiefs of the Temple, in search of our Gd. Master; divide them into parties; three East, three South, three West and three North. Let no spot escape their inspection, nor any person, thing, or event pass unnoticed or unchallenged and give them orders to seize the ruffians when found.

S.W.—***. (All rise.) Chiefs of the Temple, assemble. (12 assemble round the West.) It is the order of your W.M. that I send 12 reliable Craftsmen, Chiefs of the Temple, in search of our Gd. Master; you will divide yourselves into parties—3 E., 3 S., 3 W., and 3 N., you are ordered to seize the ruffians when found.

West Party—Let us make direct for the W., an embargo has been laid on the shipping; none can sail without a permit, or take passage without having the pass, known only to our craft in the Temple. The only passenger boat is

commanded by Nooach, the waterman; he will know something of the ruffians, if they have appeared upon the coast. (Spokesman turns to Nooach, standing in front of S.W.'s chair.) Here he is, let us enquire. (To Nooach.) Why in such haste with thy cargo? Seekest thou to escape from the embargo, and sail without permit?

Nooach—I must away with the tide, my "Peace Boat" is laden with a valuable and select cargo, the property of our Supreme Master, a high flood tide has long been predicted, and an unusual voyage and cargo of provisions is his standing order of the day; who and whence are you?

Spokesman of the West Party—We are in search of three chief ruffians, who conspired against our Grand Master Hairam Abi.

Nooach—Three ruffians have applied to pass out of the land and go to Ethiopia by the "Boat of Peace"; their size and appearance prove them to be men of renown, the descendents of the sons and daughters of the two contending races of Craftsmen—Hairam and Haira. They belong to a class of men who have long been famous in the land for their exploits, but now only known for their deeds of violence and represented themselves to be reliable Craftsmen from the interior; their names are Jabal, Jubal and Jubalcain. As they had not the authorized pass word, they were not allowed to enter the "Peace Boat", so they hastily entered into the interior. They are profane and reject the Supreme Master's authority, indicating their guilt. They turned aside into the interior, evidently seeking to escape.

Spokesman—Let us return inward; doubtless we shall find them in the low country of the interior. Here are the rocks, caverns, holes and hiding places—Make diligent search and call at low breath. (Loud voices heard) Hark! voices bewailing their fate! we are in the habitations of robbers, or the dwelling places of murderers and ruffians.

Jabal—Our ancient leader, Haira, conspired to extort the Secret Word of a M.M. from the Gd. Master of the

Temple; he struck the first blow! he caused us to depart from the right way, to oppress and do evil.

Jubal—We joined the conspiracy, met him, and struck the three fatal blows, as he passed our stations at the Gates of the Temple.

Jubalcain—We hid him in the rubbish, at low twelve, in the South, carried him to the West and buried him at the foot of the highest hill, in the sands of the sea at low flood time; we three struck the fatal blow which slew him, the sin of his death is upon us.

West Party—These are the voices of the three ruffians—Jabal, Jubal and Jubalcain—they confess their guilt; our order is to seize the ruffians when found; they are men of renown, strong, desperate and wicked; but our cause is just and we fear no evil—we will rush upon them, seize and bind them, and by superior skill overcome their desperate resistance.

(They rush upon and seize them, and with haste, roughly force them to the East.)

West Party—W.M., as we were searching the Western division, we applied to Nooach, the water man, whom we found hastily shipping provisions and a select cargo, in anticipation of a long protracted flood; when asked whether anyone had passed that way, he replied that three giant ruffians had applied to pass out of the land, and go to Ethiopia, by the "Boat of Peace"—their size and appearance proved them to be, etc. (As on page 94.) Upon receiving this information, we agreed to return inward and make diligent search in the country. At length we came to the rocky caverns, holes and hiding places of robbers, murderers and ruffians, and as we were preparing to examine them, we heard loud voices bewailing their fate. We listened attentively, when we heard the voice of Jabal exclaim (page 94), Jubal (page 95), and lastly the voice of Jubalcain (page 95); upon hearing their

confessions, we rushed upon them, seized and bound them and brought them hither for your disposal.

W.M.—Worthy and reliable Craftsmen, your skill and success shall not go unrewarded. Jabal, Jubal and Jubalcain! servants and slaves of a wicked generation, and the descendents of a murderous progenitor; profane and impious wretches. Answer the charge of conspiracy and murder as set forth in your confessions; Guilty or not Guilty? (Jabal, Jubal and Jubalcain successively answer Guilty.)

W.M.—Jubalcain, thou hast heard this report of the pursuit and confession of thyself and confederates—give thy testimony as the chief conspirator.

Jubalcain—Jabal being the first born, met and struck him at the first station in the South; Jubal, being the second born, met and struck him at the second station in the West; and I, Jubalcain, being the third and last born, met and struck at the third station in the East. We three conspired to extort the Secret Word of a Master; we demanded the Secret Word, or his life. The Word he refused to give; we struck the fatal blows which killed him—the sin of his death is upon us.

W.M.—Impious wretches! you know the ancient law, that he who conspires to murder, and aids its accomplishment, is deemed equally guilty and punished accordingly. You are, therefore, equally guilty. It is my order that you be taken hence, and the full penalty inflicted. Away with them; bury them in the sands of the sea at low water-mark. This penalty is enforced with the intent that the race of Haira, ending in the three ruffian brothers, shall have no inheritance among men. Away with them. (The order is executed and the party returns.)

J.D.—W.M., the penalty has been inflicted.

W.M.—'Tis well! so let the wicked be punished for their misdeeds.

Section 14. Floodtide and Search for Hairam.

(Nooach and three others, with the two deacons, are sitting in the W; Nooach in S.W.'s chair.)

Nooach—Companions, we have carried out the orders of W.M. to enter the "Boat of Peace" in the South, and drift along the whole coast in search of suspicious vessels and sea crafts which might be aiding the escape of the ruffians concerned in the death of our Gd. Master. We have outlived the storm, which has been of unusual length and severity, the high flood tide has been fully equal to what the old prediction sets forth, and the waterfall has been terrific. Our precious cargo, however, is safe, but the lowering tide has left our "Boat of Peace" resting on this N.W. bank; let us hope the storm is over and will not return. Bro. J.D., make diligent search in the way of the N. and see what signs are visible of the total disappearance of the high tide. (The J.D. passes to the N.E., and returns same way, repeating.)

J.D.—No signs by way of the North.

Nooach—Bro. S.D., make diligent search by way of the S. and see what signs are visible of the disappearance of high tide. (S.D. passes to the S.E. and back.)

S.D.—No sign by way of the South.

Nooach—Make diligent search the second time.

S.D.—(Stopping at the S. with his back to the Altar.) The storm is over, the high flood tide has passed; the seashore and land adjacent can now be explored. The shore is covered with Zithim; all the shrubs have shot forth new branches. Here is a new and beautiful Olizeth—I will retain it as a token. (Return to the West.)

S.D.—Companions, tidings by the way of the South; the high flood tide has passed away, the seashore and land adjacent can now be explored; the shore is covered with Zithim; all the shrubs have shot forth new branches. Here is a new and beautiful Olizith—I have returned with it as a token.

Nooach—This is truly a token, it shall be preserved for future use. S. and J.Ds., you will both return to your places in the Temple. (Done.)

Nooach—(Addresses his 3 Companions.) Companions, we will now pursue our search, on the shore, for our missing Gd. Master; the terrible storm that we have had will have prevented any attempted escape of the ruffians. (They search in the W.)

Nooach—All the shrubs have put forth new branches, here is the youngest and tenderest bud, which will mark the spot where he will be found, according to the instructions of our Supreme Master; it is at the foot of the very highest hill. Let us search diligently. (They search in the W. and uncover candidate.) Here is the object of our search; what can it be but our G.M., his robes of glory are royal, but sullied. (All raise their hands.) It is our Gd. M. Hairam, we have sought and found him. (Hands dropped.)

Nooach—This youngest and most beautiful sprig of Olizith I will carefully preserve; it shall be a monument of peace to future generations, a symbol that the evil has passed, and of preservation to the wise and good. Let me return—this sprig of Olizith shall tell of our success. (Return to the E.)

Nooach—W. Master, tidings from the "Boat of Peace".

W.M.—Repeat them.

Noach—We went direct to the S., as you commanded; there entered the "Boat of Peace", floated at hightide; went safely through the storm, and remained inactive until low water-mark, when I dismissed our two messengers, and then with my two companions made diligent search in the W. for our Gd. Master. All the shrubs had put forth new branches, here is the youngest and most beautiful bud which marked the spot where he was found, in accordance with your instructions; it was at the very foot of the high-

est hill, near the sands of the sea—this is the report of our success.

W.M.—'Tis well! the sprig of Olizith shall henceforth mean emblem of peace, a symbol that the evil has passed away, and of preservation to the wise and good.

Section 15. Hairam Raised.

(A craftsman steps into the J.W.'s chair, ***. All but officers rise.)

Craftsman.—Craftsmen of the E.W. and S., assemble. Craftsmen of Builders, who among us have the lost word of a M.M.? the whole fraternity is scattered over the Earth, they have of kind of word and one utterance of the word; but the true word is lost. Let us erect a high monument to perpetuate the virtues of our Gd. Master, and build a place for the perpetuation of our own success and the preservation of his remains. Let us also make a Masonic word and name by which we shall know each other as builders, which shall stand to us and our posterity, for a substitute of the lost word and name, until future generations shall discover it, or it be revealed to them—so shall we have one Gd. Word and name and one utterance thereof. (All agreed.) Craftsmen and Builders, you will assemble in form and, with all due solemnity, proceed to the grave and aid in raising our Gd. Master. (Craftsman leave J.W.'s station, Lodge forms procession and circumambulates, whilst chanting a solemn dirge, three times; E.S. and W., after which hands crossed and linked all round; raise them three times, repeating "O, Lord my God, is there no help for the only begotten?" Repeated three times.)

W.M.—*. (Hands down.) **. (Officers rise.) Bro. S.W., the Craftsmen have assembled to raise the Gd. Master with the secret grip and words known to them. They have also agreed to make for themselves a grand word and name, as a substitute for the lost one. If this act

be not restricted, nothing will deter them from doing whatever they may imagine to do; this is the beginning of confusion and rebellion. Let us go down to the spot where they are assembled and confound their counsels by testing their grips, so that when they fail to raise our Gd. Master, they may not hear one another's word and name, which may be put forth as a substitute for the lost word and name—and let us agree that the first word spoken, after he is raised, shall be substituted to them for the Master's word, until the lost word be revealed unto them.

S.W.—Agreed, W.M.

(The W.M. goes to the East and the S.W. to the W. of the procession, S. and J. Deacons cross their rods over the head of the W.M. and two Stewards cross rods over head of S.W.)

W.M.—Builders of the East, West and South, every sacred duty is blessed in proportion as it is dedicated to the Almighty, the Supreme Gd. Master above; it therefore becomes a solemn duty to first address ourselves to Him; let us pray! (All kneel on left knee. Prayer, Psalm XC, V. 1-6, 10 and 12. Response S.M.IB. All rise.)

W.M.—Bro. S.W., our success in raising the Grand Master depends on the grips as symbols of power, and which belong to the ruling powers of Deity in the Heavens—which we shall now invoke in the same order in which they were invoked at the Creation by the Great Master Builder in the Creation of Light; on that great day, which we now celebrate, the grip of the Waterman was ruling in the meridian of the W.; the grip of the Eagle was ruling in the meridian of the S.; and the grip of the Lion was ruling in the meridian of the East; in this order we will invoke the officers of the Masonic day, ruling at these stations, to aid us in raising our Gd. Master Hairam. Bro. J.W., examine the body and see if there be any signs of the Master's Word. (J. Warden examines body.)

J.W.—W.M., there are no visible signs of the word or name.

(All the Craftsmen give the hailing sign of distress

and say:) "O, Lord my God! I fear the Master's word is lost forever."

(The W.M. and S.W. do not participate but remain silent.)

W.M.—Bro. S.W., approach the body, exert the power with which the Gd. Master of the West is invested, and aid in raising our Grand Master.

S.W.—(Takes Candidate by grip of Waterman—but fails.) The Waterman's grip cannot raise him.

Craftsmen—(Only.) O, Lord my God! I fear the Master's Word is lost forever. (Grand hailing sign of distress.)

W.M.—Bro. S.W., approach the body, a second time; exert the powers with which the Grand Warden of the South is invested and aid us in raising our Grand Master.

S.W.—(Takes the Cand. by the Grip of the Eagle—but fails, raises his hands, and then drops them and says:) The Eagle's grip cannot raise him.

Craftsmen—(Only.) O, Lord my God! is there no help for the only begotten. (Grand hailing sign of distress.)

W.M.—The all powerfull grip of a Master is necessary to raise him. The highest degree of life and power is exerted by the grip and living word of the Lion, and no one is able to use the mystic word of life and give the strong grip of a Lion's paw to a fallen Brother but me, whose name and attributes of power are symbolized by the Lion. (W.M. gives the Lion's grip to the Cand., and with foot to foot, and aid from others, before pulling him up, says:) By the virtue of the strong grip of the Lion's paw, and of the command implied, in the name of the Gd. Master, I call thee by thy name Hairam; arise, be you lifted up. (Cand. is raised by the help of others on the five points of fellowship; grip to grip, ankle to ankle, knee to knee, loins to loins, and neck to neck.)

W.M.—(Whispers in the ears of Candidate at low breath.) ____. Syllable the word with me. W.M. ____, S.W. ____, W.M. ____, Cand. ____.

W.M.—(Steps aside.) The word just given you is an exclamation of surprise, and simply expressed the words "W____ T__ B_____!", designed to express the sudden surprise and regret at thus beholding the Builder. As you have just received the word, so must you ever give it, on the five points of fellowship, and in a low breath. As you are now instructed in the tests, your conductor, the Sen. Deacon, will answer for you; grip me as I grip you. (W.M. gives the Cand. the Waterman's grip __, then proceeds to the Word as at page 42. He then gives the Eagle's grip and proceeds to the Words as at page 64, and then asks:) Have you another token?

S.D.—I have; (gives the Lion's grip) that is the M.M.'s, as universally known.

W.M.—What is that? S.D.—The grip of a Perfect Mason.

W.M.—What is it called? S.D.—The Lion's grip.

W.M.—Has it a name? S.D.—It has.

W.M.—Give the name? S.D.—I did not so receive it.

W.M.—Spell the name? S.D.—Nor can I so impart it.

W.M.—Letter and syllable it with me? S.D.—I cannot.

W.M.—Halve it with me? S.D.—I will not.

W.M.—How will you dispose of it?

S.D.—As I received it, so will I give it.

W.M.—Well, begin? S.D.—No, you begin.

W.M.—You must begin. S.D.—A. to A. (Given.)

W.M—R. to R. (Given.) S.D.—L. to L. (Given.)

W.M.—W. to W. (Given.) W.M.— M__. S.D.— H__.

W.M.—B____. S.D.—M__H__B____.

W.M.—Its meaning? S.D.—What! the Builder.

W.M.—*. (All seated; he returns to the East.) Bro. A.B., be seated in the E. (Candidate takes a seat, prepared for him in the W.M.)

Section 16. Lecture on the Symbols.

W.M.—The historical allusion in this degree close with that solemn assembly of the Builders, when they invented or

made themselves a word or name, which should be a substitute for the lost word of a M.M., and when they agreed to have one Gd. word or name, and one utterance or sounding thereof. The lost word was the true invocation name by which Deity was known amongst men in primitive times, and is identical with the name we now know as Jehovah, the Deliverer. He who was, who is and who will be. This invocating name, or Grand Word, was lost by the Builders, during the whole of the Patriarchal times, and was restored to man by a special revelation, when the descendents of the Patriarchs left Egypt to form a distinct nationality. It is sometimes called the Ineffable or Incommunicable Name. During the whole of that historic period known as the Patriarchal era, included between the time of the Builders and the exodus of the Jews, the Deity was not known by this old historic and memorial name—the Builders lost it, and used a substitute. Its restoration is thus historically related to Moses: "And God spake unto Moses, and said unto him, I am the Jehovah, and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known unto them."

This Ineffable Name consists of three sounds, which are never perfectly uttered except when imitating the first inspiration at birth, the act of using breath or blowing, and the last expiration at death, denoting He who was, who is and who will be: EE.HO.AH; the first syllable must be sounded as an inspiration when drawing the breath EE. The second as an aspirate when blowing out the breath HO. The third as an expiration when dying AH. (The Hebrew form is _____.)

YE.HO.AH. It is the oldest historical Invocation name of Deity, and expresses the idea of He who will come, the Deliverer in distress and trouble, therefore, we use it as the Gd. Hailing Word of Distress, as the cry for a deliverer, and it must always be used with the Gd. Hailing Sign,

in this manner and with these words. Both hands uplifted, but gradually lowered: YE.HO.AH.—O Lord, my God, is there no help for the only begotten! It is Ineffable, because we cannot comprehend self existence, and it is incommunicable, because we have no sounds in human language by which to express it, distinct from the act of breathing, which is not human language and never can be. We express this idea by our instructions, when we say, that the Secret Gd. Word of a Master Mason must always be given like the act of breathing softly, at low breath, and let the following language keep you in remembrance of its nature and power. "By the word Jehovah were the heavens made, and all the host of them by the breath of His mouth."

Jewels on the Altar. Bro A.B., your attention is now directed to the Jewels on the Altar and the mode of arranging them. You have completed the Masonic Journey from W. to E., in search of increasing light. You approach the E. by three movements, or steps, which were made known to every Mason in this Temple; by a progressive change in the arrangement of the Square and Compasses upon the Altar, and your reception at each stage, was made known to you by a similar change in the application of the Compasses on your naked breast—the arrangement of these Jewels upon the Altar is thus explained.

West is the place of greatest darkness or longest night.
South is the place of equal light and darkness.
East is the place of greatest light or longest day.

Your symbolic progress in search of light begins in the West, and your journey from thence by the South to the East, with increasing light, and at the East, attain the greatest light, beyond which you cannot go, or obtain more; hence, your elevation by three degrees, related to the three stations, W., S. and East. Degrees and parts of degrees are found in the Square only, all measurements

therein are made by the Compasses only. The Square is an ancient symbol of the Equator, on which degrees are marked and measured, whilst the Compasses are an ancient symbol of the Ecliptic, by which degrees are estimated. The Candidate's progress from W. to E., or from darkness to light, is measured by the Ecliptic on the Equator. In the West, with its shortest day and least light, the Compasses are under the Square, as the Ecliptic is under the Equator. In the South, with its equal light and darkness, the Compasses cross over the right of the Square, as the Ecliptic cross the right of the Equator. In the East, with its longest day and greatest light, the Compasses are over the Square, as the Ecliptic is over the Equator.

STEPS TO THE EAST. In Masonic schools of the ancient world, every Phremason was taught that his steps must conform to the Master Builder's model in nature, and have reference to that memorable event, which forms the traditional origin of Primitive Phremasonry. The ancient steps of each degree are an imitation of the arrangement of the Jewels on the Altar, which mark the progress of each degree. Each step has three movements, which are designed to make the initiation perfect. The arrangement of the Jewels has six parts, which are imitated by three movements of the two feet in each degree, and, in taking three steps of three movements to a step, always follow the same rule; namely, East side first, West side second and South side last—in the same order as the presiding officers rank in official authority. The steps of the first and second degrees of ancient Masonry have been lost and forgotten in the Masonry of today and the three movements of the step in the third degree have been separated and taken from the three degrees. The first movement of both feet in this degree is the modern step of an E.A.; the same movements of both feet in the degree is the modern step of a F.C; the same movements of both feet in the degree is the modern step of M.M. The ancient

steps of the 1° and 2° are evidently (in Craft Masonry) lost or forgotten.

Due Guards. These allude to the way in which the hands are placed when taking the O.B., but why are the hands in these three ways and no other? Because the due guards, like the steps, are imitations of the ways in which the hands, or limbs, of the Compasses are placed in relation to the Square; the steps and due guards represent the same thing. 4°—Both hands, palms upwards, underneath the Bible and Jewels, as both hands or limbs, of the Compasses are under the Square. 5°—Left hand under as before, right hand upon the Bible and Jewels, as the left limb of the Compasses is under, and right limb upon the Square. 6°—Both hands, palms downwards, upon the Bible and Jewels, as both limbs of the Compasses are upon the Square. In modern Masonry, the due guard of the 1° is clearly lost and forgotten, the due guard of the 2° has been taken for the 1°, and one invented for the 2°, as a substitute for the lost due guard; that of the 3° remains unchanged.

Signs. When our ancient brethren made a covenant they pledged themselves to carry out the conditions of the O.B. by offering a Holocaust, or Burnt Sacrifice, in three parts: Head, or upper part of the body; Breast, or middle part; Legs, or lower part. In the monumental records of antiquity, those parts most commonly seen on the Altar are the three parts: Head, Breast and Legs. The Sign of the Enlightened Mason alludes to the separation of the Head of the burnt sacrifice for the first act of offering. The sign of the Sublime Mason alludes to the separation of the Breast, or middle of the burnt sacrifice, for the second act of offering. The sign of the Perfect Mason alludes to the separation of the legs or lower part of the burnt sacrifice for the third act of offering, which satisfies the requirements of the O.B. and covenant. The Head is a symbol of Wisdom; the Breast, of Strength and Love;

and the Legs, of Beauty and use. (The G.H.S. of Distress same as 3° M.M.)

GRIPS OF THE WARDENS. 6°—The Lion's grip; same as in 3° M.M. 5°—The Eagle's grip; first fingers hooked together, with thumbnail pressed on upper knuckles. 4°—Waterman's grip; press with the thumb the third upper knuckle.

THE CHERUBIC SYMBOLS, of power and authority, which God placed at the Eastern entrance of the primitive dwelling place of our race, are the symbolic signs of the Zodiac, which commanded the four quadrants of the Heavens and were thenceforth called the wardens of the way of life, whose stations were related to the four seasons: Spring, Summer, Autumn and Winter.

THE GRIPS OF OUR SYMBOLIC MASONRY are the grips of three of these Cherubic Wardens, and hence they challenge all comers who desire to pass their stations along the way of life. Hence they are guardians of our Masonic Temple, and their friendly grips are tokens of the right to pass their stations. Of these four wardens, only three are visible; and only these three can give a grip: the Ox cannot, nor is any required for its position, because it is beneath the feet of the observer, when we represent the event, which we commemorate in this degree. The Way of Life, which they guard, is the Way of Light, also from E. to W.; it is the way of a Cand.'s journey in search of Light—therefore the grips follow the same order as the stations along this way of life and light: W., S. and E., or the grips of the Waterman, Eagle and Lion. The Man is a symbol of the highest order of instinct and human reason; his grip is appropriately given in the W., denoting the position of least light and shortest day. The Eagle is a symbol of evening light and intelligence; his grip is appropriately given in the South, denoting the position of loftiness or high meridian. The Lion is a

symbol of Divine Truth, or positive knowledge; his grip is appropriately given in the East, denoting the position of greatest light or longest day. The Cherubic forms of the ancient world were placed at the entrance of their Temples, to guard the way of life, leading into the Mystic dwelling place of their Deity. One of the oldest, most popular and most significant of the Cherubic forms was a gigantic compound of Man, Lion and Eagle—three of the highest and noblest forms in animated nature, representing the three Grand Attributes of the Deity: Wisdom, Strength and Beauty. The Lion's body is the most perfect symbol of Strength; Man's head of Wisdom; and the Eagles of ubiquity, rapidity and powers of execution. This symbolic form is of gigantic proportions; the wings denote Omnipresence, the body denotes Omnipotence, and the head denotes Omniscience. Generations of kings, priests and people have passed to their devotions through the way of life, which this symbolic form guarded, and looked on it with profound awe and veneration as a mighty symbol, proclaiming that God is allwise, allpowerful and everywhere present. No more noble form could have tyled the way of life for our forefathers, or protected them from the profanity of the wicked, and there is no combination of created beings, so full of sublimity, and embodying, so completely, the simple and pure conception of the Wisdom, Strength and Ubiquity, and of the One only Supreme God—as that which forms the symbolic form, from which the grips of the primitive Phremasonry were taken. They are always represented as Wardens of the Throne of God, in the Heavenly quadrants: East, South, West and North. John, the Revelator, says he saw: In the midst of the throne of God, and round about the throne, four beasts. The first was like a lion; this is the Warden of the East. The Second was like a calf; this is the Warden of the North. The Third was like a man; this was the Warden of the West. The Fourth was

like an eagle; this was the Warden of the South. They were the Symbolic Wardens of the Throne of God.

Section 17. Brief Analysis of the Three Degrees.

The ancient and original Ritual of Phremasonry refers to events which occurred in the first ages of the world, and the study of its symbols carries us back to the most remote antiquity. It makes us familiar with the habits and customs of our Ancient Brethren, who worshipped the Deity, in the spirit of a genuine, primitive simplicity; it contains the revealed memorials of the most ancient times, which are hoary with an antiquity which precedes the beginning of even ancient history and which belongs to our common nationality and to the common origin of our race. It constitutes the background of all history, sacred and profane. By whatever method these revealed memorials were handed down; whether orally, or by tradition, or pictorially by monumental representation, or by short fragmentary characters, when language was in its infancy, they bear upon their face a stamp of the highest antiquity, when acts were more expressive than words, and when time, language and the want of monumental and written tablets, limited the Ritual to short fragmentary records, which gave nothing but the barest outline of the facts so recorded. One universal religion appears to have prevailed in primitive times, for all ancient religions have the same group of symbols, and although each nation has located this group of symbolic events within its immediate locality, yet every form, in which the group appears, bears marks of having migrated from Egypt, the land of wonders and the mother of truth, and of having been carried over the Earth—E., W., S. and N., in every conceivable manner, as the first religious ideas ever held by our race. The work of building God's Temple in nature and the incidents connected with the introduction of our race and its first dwelling place formed that primitive and

original Ritual, which embodies the symbolic facts of the first revelation. The age of Rituals, Mysteries, or Religions, may be classed as follows: Egypt, India, Assyria, (Babylonia) Persia, Phoenicia, etc. Egypt was the cradle of the mysteries and, at one time, in possession of all the learning and religion that was to be found in the world, and it extended into other nations the influence of its sacred rites and secret doctrines. All other Rituals, and ceremonies, however ancient they may be; whether of Assyria, India, Phoenicia or Greece, have originated from it, as the first model Ritual and the only original one. It records the labours of the Gt. Master Builder in Creation, as the only model worthy of our imitation; being wise and good without spot or blemish, whose perfections are the same yesterday, today and forever and whose attributes and works will be models of Wisdom, Strength, and Beauty to the nations of the Earth and to every successive generation thereof until the end of time.

Charge to the Candidate.

In concluding my remarks, on this 6°, I have pleasure in greeting you on behalf of this Temple, as a Perfect Phremason. This name will ever remind you that you must not only study and understand the lessons which the light of those degrees will reveal to you, but you must practically apply them, so as to perfect your moral preparation for that solemn event, which the symbols of this degree are eminently designed to teach—the day and hour of which is known to none, but the Supreme Gd. Master alone. You are now admitted, by the unanimous consent of the Temple, a Fellow of our ancient and honorable brotherhood; ancient as having subsisted in varied forms from time immemorial, and honorable, as tending to make a man pre-eminent in practical virtue by the adoption of its precepts.

You have entered the Temple three times, and at each entrance the first words of your guide revealed to you the first lesson of all symbolic teaching, that the impressions made upon your body and senses are symbols of impressions made upon your mind; and all you have seen, or may discover hereafter, will only the more fully reveal to you the same great moral truths in another form. Throughout the journey of life, from childhood to old age, whatever may be its character, the same lesson is taught to all, but they will teach you unerring lessons of wisdom if you carefully note them as a Perfect Phremason.

The World's Gt. Architect is our Supreme Master and the unerring rule which he has given us, is that by which we are striving to work: "To do unto others as we would they should do unto us"—our universal Religion is Love. This is the sentiment which unites men of the most discordant principles into one Temple; bringing together the most diverse natures and customs and making one brotherhood, or family, out of the nations of the Earth.

Phremasonry inculcates these duties to God, our neighbours and ourselves; to God, by never mentioning His Holy Name in vain, or in a manner unbecoming a creature to his Creator, and to look upon Him always as the highest standard and model of Perfection. To govern ourselves accordingly; to our neighbours, by acting upon the Level, Plumb and Square, and thus doing as we would be done unto by others; to ourselves, in avoiding intemperance and excess, whereby we may be led into the committal of deeds which will destroy all our cardinal virtues, and the standard measurements of manhood.

The solemnities of our ceremonies will ever require from you an attentive and serious deportment and an observant eye and ear to the exposition of those emblems under which our light is veiled. You are to act as a peaceable and dutiful citizen, conforming cheerfully to the

government under which you live, and pay a due deference to your superiors. You are to behave with decorum in the Lodge and Temple, lest the beauty and harmony thereof should be disturbed; you are to give cheerful obedience to the Master and presiding officers, and apply yourself to the business of Phremasonry, that you may the sooner become proficient therein. If you recommend a friend for membership in the Temple, you must vouch that he is really one whom you fully believe will conform to the aforesaid duties.

Invested, as you are, with that noble and ancient badge, which yields preference to no honor or order in the universe, you must determine to abhor every act that may lessen the dignity of your profession. which to this hour is the glory of the greatest men on the face of the Earth. So shall the laws of virtue and of moral order reign supreme in the world of mind within you, bringing good out of seeming evil, whilst the hand of the Supreme Master will scatter His blessings and mercies, with unmeasured profusion, along your symbolic journey to that Grand Temple above, where virtue will meet its like in points of true fellowship and the upright, Perfect Phremason receive his due reward.

Section 18. Closing.

W.M.—Bro. J.D., inform the Tyler that I am about to close the Temple and to tyle accordingly. (Done in the usual way.)

Then follows officers stations and duties as on page 25.

Then close as described; (see page 57, beginning with the words): Bro. S.W., see to the Great Lights.

Secret Work.

4° *Enlightened Phremason,* or Green Brother; corresponding to the Entered Apprentice.

(Note: STEPS—Note, especially, that the steps in all the degrees are an imitation of the arrangement of the Jewels on the Altar; thus in the 4°

(Enlightened Phremason, corresponding to Entered Apprentice) both points of the Compasses are under the Square.)

(1) Step off with the left foot, bring the heel of the right over the instep of the left; then step off with the right and bring the heel of the left over the instep of the right; then step off with the right and bring both heels together—signifying both limbs of the Compasses covered with the Square.

(Note: SIGN—When our ancient brethren made a covenant they pledged themselves to carry out the obligation by offering a Holocaust, a burnt sacrifice in three parts, viz: Head, or upper part of the body; Breast, or middle part; Legs, or lowest part.)

The sign of the Enlightened Phremason (4°) alludes to the separation of the head of the burnt offering for the first act of sacrifice. (2) Draw the right hand across the throat, palm downwards, as if to cut off the head.

GRIP. The Waterman's grip (Aquarius): The man is the symbol of the highest order of Instinct (human reason).

(3) Thumb of the right hand pressing the third upper knuckle.

WORD. (4) ____ given by letters alternately.

5° *Sublime Phremason,* corresponding to Fellow craft; or Blue Brother.

STEPS. (5) Step off with left foot, bring heel of the right into hollow of left; then step off with right, bring heel of left over the instep of the right; then step off with the left and bring heels together; forming a square, alluding to the Jewels on the Altar—one limb of Compasses over and one under the Square.

DUE GUARD. (6) Both hands extended in front of the body, one above the other, palm of right down; of left up, about six inches apart; the position in which the hands were placed when taking the O.B.—left supporting the V.S.L., Square and Compasses; right upon them; also alluding to the Jewels upon the Altar—one point of the Compasses above and one below the Square.

SIGN. The sign of a Sublime Phremason alludes to the separation of the breast, or middle portion of the burnt offering, for the second act of sacrifice. (7) Draw the right hand across the breast.

GRIP. The Eagle's grip. (The Eagle is a symbol of unerring sight, precision and intelligence.) (8) The first fingers hooked together, thumb nail of right hand pressing on upper knuckle.

WORD. (9) --------, given by letters alternately.

6° *Perfect Phremason*, or Red Brother; corresponding to M.M.

STEP. ( ) Step off with left foot, bring heel of right into hollow of left; then step off with right foot, bring heel of left into hollow of right; then step off with left, bring both heels together, forming a square, alluding to Jewels on Altar—both limbs of Compasses above Square.

DUE GUARD. ( ) Both hands extended in front of body, palms down, the position in which the hands are placed when taking the O.B., upon the V.S.L. Square and Compasses, also alluding to the Jewels on Altar, both limbs of Compasses above the Square.

SIGN. ( ) The sign of Perfect Phremason alludes to the separation of the legs or lower part of the burnt sacrifice, for the 3rd act of offering, which satisfies the requirements of the O.B. and covenant. ( ) Draw the right hand across the lower part of the body.

GRIP. The Lion's Grip. (The Lion is a symbol of Divine Truth, or positive knowledge.) ( ) Same as the grip of M.M.

PASSWORD. ( ) ----------.

WATCHWORD. The Watchword of the good and faithful is *Shibboleth,* which means the great flood, or overwhelming waterfall at harvest time. The watchword of the wicked and unbelieving is *Sibboleth,* which means the little flood, which can be overcome; our P.W. is *Shibboleth.*

NAMES OF THE RUFFIANS. Jabal, Jubal and Jubalcain.

SUBSTITUTE WORD. ----------.

What! the Builder!

REAL WORD. ----------.

This ineffable word or name consists of three sounds which are never perfectly uttered except when imitating the first inspiration at birth: "EE"; the act of using breath or blowing: "HO"; and the last expiration at death: "AH"—YEHOHA, denoting He who was, who is, and who will be; it is also used as the Grand Hailing word of distress, as the cry for deliverer, and must always be used with the Grand Hailing sign in this manner and with these words. Both hands uplifted, but gradually lowered ( ) "Ye-ho-ah", O Lord, my God, is there no help for the only begotten?

Note: A true copy of original ritual, belonging to John Yarker and the Emanuel Egyptian Lodge and Temple No. 1-2 Manchester, received from G. C. Longley of Ponita-au-Basil Maitland, Ontario, Canada, July, 1876.

Note: To assist the comprehension of this Ritual, it may be mentioned that, about the year 1860 Dr. Walker Anott, of Arleany, gave to the Scottish Masons a Lecture, in which he proved, by quoted authorities in all antiquity, that the Temple of Solomon, with its furniture and accompaniments, were symbols of and held to be a type of the Universe in general.

Hence, Masonry, as a type of the Temple, is equally a type of the universe.

He also shewed that if the Celestial Globe was rectified to the time, or date, of the alleged building of the Temple of Jerusalem, the Masonic ceremonies and certain words could be found in the Celestial Globe.

(JOHN YARKER.)

Copy of minutes of the Emanuel Lodge and Temple of the Swedenborgian Rite of Primitive Phremasonry.

The following brethren admitted under dispensation of the Supreme Grand Lodge and Temple of the Dominion of Canada.

1. John Yarker, May 11, 1876, Sphinx Lodge and Temple No. 1, Canada.
2. F. G. Irwin, June 1, 1876, under dispensation.
3. S. P. Leather, June 5, 1876, under dispensation.